

the body politic

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gay liberation journal

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Homosexuals and the Third Reich

Part 3 in a series

Appallingly little information is available on the situation of homosexuals in Nazi Germany. Many historians have hinted darkly at the 'unspeakable practices' of a Nazi elite supposedly overrun with 'sexual perverts', but this charge is both unsubstantiated and insidious. Upon closer examination, it turns out to be no more than the standard use of anti-gay prejudice to defame any given individual or group--a practice, incidentally, of which the

Nazis were the supreme masters. The Nazis were guilty of very real offenses; but their unspeakable practices were crimes against humankind.

The fact that homosexuals were major victims of these crimes is mentioned in only a few of the standard histories of the period. And those historians who do mention the facts seem reluctant to dwell on the subject and turn quickly to the fate of other minorities in Nazi Germany. Yet tens, perhaps hundreds of thousands of homosexuals were interned in Nazi concentration camps. They were consigned to the lowest position in the camp hierarchy, and, subjected to abuse by both guards and fellow prisoners, most of them perished.

Obviously, gay people are going to have to write their own history. And there is enough authentic documentation on the Nazi period to undertake a first step in this direction. One concentration camp survivor, the physician L. D. Claassen von Neudegg, published some of his recollections in a German homophile magazine in the fifties. Here are a few excerpts from his account of the treatment of homosexuals in the concentration camp at Sachsenhausen:

"After roll call on the evening of June 20, 1942, an order was suddenly given: 'All prisoners with the pink triangle will remain standing at attention!' We stood on the desolate, broad square, and from somewhere a warm summer breeze carried the sweet fragrance of resin and wood from the regions of freedom; but we couldn't taste it, because our throats were hot and dry from fear. Then the guardhouse door of the command tower opened, and



Jim Steakley

an SS officer and some of his lackies strode toward us. Our detail commander barked: 'Three hundred criminal deviants, present as ordered!' We were registered, and then it was revealed to us that in accordance with an order from the Reichsfuehrung SS, our category was to be isolated in an intensified-penalty company, and we would be transferred as a unit to the Klinker Brickworks the next morning.

The Klinker factory! We shuddered,

ed, for the human death mill was more than feared.

....

Forced to drag along twenty corpses, the rest of us encrusted with blood, we entered the Klinker works.

We had been here for almost two months, but it seemed like endless years to us. When we were 'transferred' here, we had numbered around 300 men. Whips were used more frequently each morning, when we were forced down into the clay pits under the wailing of the camp sirens. 'Only 50 are still alive,' whispered the man next to me. 'Stay in the middle--then you won't get hit so much.'

....

[The escapees] had been brought back. 'Homo' was scrawled scornfully across their clothing for their last walk through the camp. To increase their thirst, they were forced to eat oversalted food, and then they were placed on the block and whipped. Afterwards, drums were hung around their necks, which they had to beat while shouting, 'Hurrah, we're back!' The three men were hanged.

....

Summer, 1944. One morning there was an eruption of restlessness among the patients of the hospital barracks where I worked. Fear and uncertainty had arisen from rumours about new measures on the part of the SS hospital administration. At the administration's order, the courier of the political division had requisitioned certain medical records, and now he arrived at the camp for delivery. Fever charts shot up; the sick were seized with a gnawing fear. -- (cont. on p. 20)

this issue

THE BODY POLITIC

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EDITORIAL COLLECTIVE ©

The collective opinions of the journal are expressed only in editorials.

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FRONT COVER: Madonna of the Magnificent by Sandro Botticelli (detail)

BACK COVER: cup; scenes of homosexual dalliance (Greek) 5th Century B.C.

to our readers

Our price has gone up. So has the cost of distribution and materials, and The Body Politic is travelling further and acquiring more sophisticated equipment than ever before. And that about explains it.



praise for GATE...

Dear Body Politic:

We just got your most recent issue. I was incredibly excited by the first page, "Toronto Our First Win!" And as I read through the editorial and the following article the excitement began to subside into awe. It is beautiful what you and "GATE" have done. Gov't in this country seems so far away from such action. And yet a strong and growing gay rights movement is at least beginning to have a real effect among young people and alternative media. Keep up the struggle.

All power to the People.
Rick De Golia

(Radical Therapy)

California

(NOTE: GATE was solely responsible for our Toronto win. The Editors.)

...and for us

Dear Body Politic:

Thank you for sending me the issue of your newspaper. It is superb. It was marvellously full of accounts, stories and news pertaining to the gay world and to all mankind. New York City could sure use a paper like The Body Politic and so could every other big city in the world.

I especially liked the writing styles and the passionate but reasonable approach you people are taking. You will win a lot of readers and do immense good. You are reaching a great many people and your paper is exhilarating, uplifting, positive.

As you doubtless know, New York tried for an anti-discrimination bill and failed.

Let's hope the effect of the passing of the bill in Toronto will result in many more open declarations by people. That above all would be curative. Your paper certainly goes a long way in the direction of bringing about the cure.

Carry on the great work.

Best wishes,

George Weinberg

New York

(George Weinberg is the author of the widely read Society and the Healthy Homosexual.)

letters

hartt attack

Dear Body Politic:

- (1) Boys in the Sand and Bijou were both in 16 mm.
- (2) The sound track Robert Trow heard with the film at Rochdale was my own invention.
- (3) We now have 16mm optical sound prints of both films.
- (4) Bijou is a talkie and has an incredible juxtaposition of sound, music and image. Could you get off on "Gone With the Wind" with the sound track wiped out?
- (5) The picture quality on the 8mm prints is not up to that of the 16's.
- (6) The 16mm prints of both films have at least 10 minutes (more in the case of Bijou) than the 8mm prints.
- (7) The Club on Mutual is a great place to go.
- (8) The whole idea of Bijou is the oft-times lifeless soulless presentation of sex one encounters in a bath's situation. As a veteran of them all, this is the first thing I noticed about the film.
- (9) Send Robert back for one more view.

Yours,
R. M. Hartt
Toronto

(This letter is a response to a review by R. Trow in Issue 10. R.M. Hartt has managed the film series at Rochdale for the last few years.)

defense of Troy

Dear Body Politic:

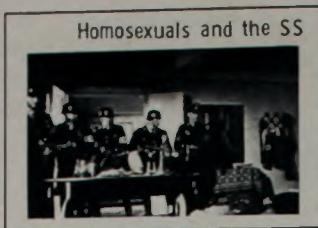
Why are people so upset at Troy Perry? Could it be jealousy? How come we are committed now to saying it is nobody's business what other people do for sex but get upset that some people get together to worship. Why do people always feel upset that others find pleasure in things they are too closed to understand or accept. And it bothers them!

Liked the article on the liberation of the Postal Palace. Very well-written with good human anecdotes. More like this. More!

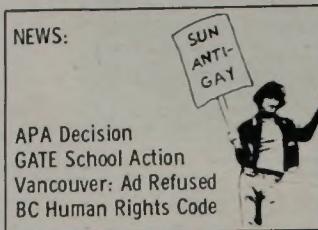
Tom McNamara
San Francisco

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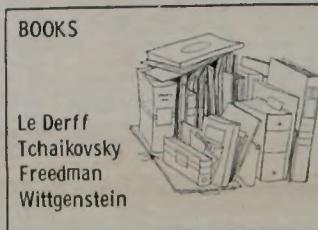
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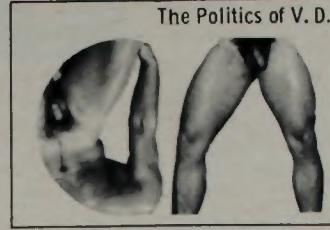
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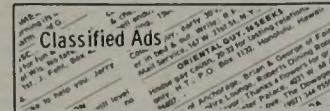
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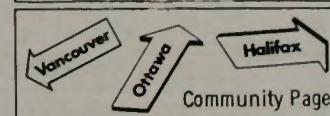
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news

Author halts Montreal production

Dramatist Edward Albee has halted the production of his play *Who's Afraid of Virginia Woolf?* by Raven Productions in Montreal because the theatre group was presenting a homosexual interpretation of the play.

In the version of the play presented by the group, Martha and George, a middle-aged married couple were replaced by two lovers, Marty and George. Some critics have suggested that the destructive relationship portrayed in the play is actually a disguised homosexual relationship.

The altered play opened on November 27th, but before the second performance could be given, Albee informed the group through his agent that he would sue unless the play were presented as written. It is not clear whether Albee was trying to escape the imputation of homosexuality or whether he found objectionable the projection of the destructiveness of



Edward Albee

straight marriage onto gay relationships.

Raven Productions cancelled its performance for the rest of that week to rehearse a straight version of the play. But the group says that it will write to Albee to defend its original interpretation of the play.

Senator attacks Waterloo grant

Senator Raymond Perreault (Liberal / British Columbia) has demanded to know why the government gave an opportunity for Youth grant of more than \$9000 to Operation Socrates last summer for the production and distribution of a booklet about gay people and homosexuality.

"What justification is there for such a youth project being financed out of public funds?" he asked Treasury Board President Charles Drury, who was appearing before a senate committee in Ottawa.

The booklet, which has been highly praised in the gay movement, has frequently been cited in attacks made on the OFY programme by politicians and the press.

Perreault is also noted for his recent demand that the CBC be restrained from criticising the government.

Drury said that he would follow up the senator's demand for information.

Montreal hosts lesbian meeting

Montreal gay women have planned a one-day Lesbian conference to take place in Montreal on Saturday and Sunday, the 19th and 20th of January at the Women's Place, 1764 St Lawrence.

A variety of events are scheduled and gay women throughout Canada are invited. Crash and daycare facilities will be provided. There will be both francophone and anglophone workshops.

Further information can be obtained from Jackie at the Women's Place (514-845-7146) on Wednesday afternoons.

Hamilton gays join sex panel

The Sexual Education Centre at McMaster University is sponsoring an event entitled "Sexuality Awareness Programme: What is Normal?" to be held from January 29th to 31st in the McMaster University Medical Centre. The programme will run from 5 pm to 11 pm on all three days.

The Hamilton - McMaster Gay Liberation Movement will be supporting this event with seven volunteer members and will be distributing gay liberation literature.

CHAT president elected to post

George Bishop, president of the Community Homophile Association of Toronto, has been elected to the Administrative Committee of Project '73 (which at the turn of the year will become Project '74).

Project '73 is a coalition of youth services which provides information and a variety of programmes and development services to various Metropolitan Toronto organizations which involve youth. Bishop has been an openly gay member of the coalition for three years now.



GATE moves against censorship in schools

The refusal of two Metropolitan Toronto school administrations to allow representatives of the gay liberation movement to speak in their schools has precipitated protests by the Gay Alliance Toward Equality (GATE).

The principals of Vaughan Road Collegiate and Sir Sanford Fleming Secondary School in North York rejected requests from students for permission to invite gays to participate in discussions of homosexuality in their classes. When asked by Jeirid Moldenhauer, chairman of GATE's Educational Committee, to state the reasons for their actions, both alleged that their respective boards of education have policies which exclude gay speakers from the schools.

GATE's immediate reaction was to picket both schools, handing out leaflets to the students to draw their attention to this censorship of their education and violation of gays' freedom of speech. Moldenhauer wrote to the two boards of education

involved to ascertain whether they had the policy alleged by the principals and, if so, to get it in writing.

The North York Board of Education replied that the matter would be taken up at a meeting of the principals of its schools. The result of this meeting was a decision to leave the acceptance or rejection of gay speakers in the hands of individual principals.

The York Board of Education, however, had so far failed to make its policy unequivocally. GATE is now pressing the Board on the issue. Noting that the discussion of homosexuality is common in health classes and 'Man and Society' classes throughout Metropolitan Toronto, Moldenhauer said: "It is unacceptable for the schools to permit discussions of the sexuality of gay people. In the absence of those most knowledgeable on the subject—gays—We are determined to speak for ourselves in the schools".

Society's victims get community help

Donations received at a dance sponsored by Anik, a gay charitable foundation, have been used to provide Christmas parcels for the occupants of a predominately gay ward at Toronto's Clarke Institute of Psychiatry (CIP). The formal dance took place at the St Lawrence Centre on December 19th.

According to Frank Lieshout, president of Anik, the money collected bought parcels for the 22 people who were residing in the CIP forensic ward on Christmas day. The parcels contained candies, cosmetics, writing materials, and other articles in short supply in the ward.

The occupants of the forensic ward are people who have committed themselves

voluntarily to the Institute for observation after attracting the attention of civil authorities by being charged with a crime or by being an unconventional manner. Lieshout said that a substantial majority of these are gay who find it difficult to cope with life in an antihomosexual society.

Slightly more than seventy persons attended the dance at which the collection for the parcels was taken. Although only a hundred 'silver dollar tickets' had been sold before the event took place, attendance was held down by a severe storm which occurred the evening of the dance. Anik expects to make the Christmas dance an annual event.

Attacker stabs six in Toronto bar

Six people were stabbed early New Year's morning at the Milkbar, a bi-sexual dance club above the Paradise Tavern on Yonge Street. Toronto Police arrested William Paris, alias Regan, 23, at a boarding house on Maitland Street, after he fled from the club. He also assaulted a woman in the rooming

house.

Norman Bolter, owner of the club, said that Paris had been seen earlier at the Club 511, where he had been involved in a fight sometime around 4 a.m. Before entering the club, he also started a fight in front of the tavern.

"From what I understand," said Bolter, "he was a speedfreak." He added that as fast as he and the club's management knew, Paris was not a regular customer.

Paris entered the second floor just before closing time, around 5 a.m., and immediately began stabbing people at random. Police said he used a double-edged hunting knife.

In court on January 2, Paris was charged with six counts of wounding and six counts of attempted murder. His case has been remanded to a later date.

Students hinder same-sex dating

The Students' Council of St. Mary's University in Halifax, Nova Scotia, denies students the right to take members of their own sex as guests to campus social functions. The Gay Alliance for Equality (GAE) has protested against the action.

The council recently adopted a new entertainment policy on the advice of its entertainment committee. The policy states in part that "all guests must be signed in and accompanied by a St. Mary's student of the opposite sex".

Clyde Richardson, a member of GAE's Legal Reform Committee, in a letter to the St. Mary's student newspaper suggested that such a statement constituted an "official policy of discrimination" by St. Mary's. "It is a statement of homophobia", he said.

Although student council president Mack Thompson said that the policy was "probably just an oversight", a derisive attitude toward gays was revealed by his added comment that "we'll let them in if they hold hands" and by the statement of a member of the entertainment committee that the policy "should be more open, but the committee will probably laugh".

Ottawa plans rights board



Otto Lang

Of interest to Canada's gay community is the recent announcement by Justice Minister Otto Lang that he is contemplating the formation of a federal commission of human rights and interests.

Although vague on the specifics of the commission, he stated that it will deal with "egalitarian rights" that relate to the principles of the equality of mankind. If passed into law, the commission would act as "a combination ombudsman and antidiscrimination tribunal".

The complication in drafting the necessary legislation is the fact that under the constitution the provinces are responsible for administering human rights. Lang's office has so far indicated a willingness to extend to gays the protection of its human rights code.

news

HUMAN RIGHTS CODE STILL IGNORES GAYS

The NDP government of British Columbia has passed a new human rights code which does not specifically protect gays.

Despite the efforts of Vancouver's Gay Alliance toward Equality (GATE), BC Minister of Labour William King, whose portfolio includes the administration of the code, said that he would not include the words "sexual orientation" because he did not wish to give homosexuality "legal sanction". Nonetheless, he suggests that the "reasonable cause" section of the new code will prevent discrimination against homosexuals, in accordance with his stated conviction that "gays ought not to be discriminated against in any way".

GATE spokesperson Maurice Flood rejected King's interpretation of the "reasonable cause" clause, noting that it was "presumptuous and purely the private opinion of an individual".

If his claim that he opposes antispy discrimination were genuine, he would have supported inclusion of "sexual orient-



Bob Cook of Vancouver GATE at BC Legislature in Victoria

ation" in the Code", said Flood.

A Human Rights Act work-

shop made up of 23 community groups, including GATE and Casy People of the Uni-

versity of British Columbia, released a statement deplored the omission of "sexual orientation" from the Code. Appearing under the letterhead of the BC Civil Liberties Association, the statement urged the BC Legislative Assembly to strengthen the Code so as to fully and effectively protect all minorities. The bill, however, passed without the incorporation of these recommendations.

On November 8th, the day following the bill's passage, members of GATE picketed the Legislature in Victoria. It was in the wake of this demonstration that King issued a statement claiming that gays were protected.

In order to obtain protection for gays, it appears that individual cases of discrimination against gays would require an opinion from the BC courts that homosexuality is not "reasonable cause" for discrimination.

"Certainly GATE will test the Code in court," said Flood, adding that "we hope... other groups and individuals will do likewise".

Toronto Star Ltd. seeks to control cable television

Toronto Star Ltd., which publishes the openly anti-homosexual Toronto Star, has applied to the Canadian Radio-Television Commission for permission to acquire control of the private cable television company serving twenty thousand subscribers in Metropolitan Toronto and neighbouring Mississauga. The CRTC has reserved judgement on the application.

The application has been opposed by spokesmen for several minorities, including gays, on the grounds that the Star has displayed a discriminatory attitude which would be carried over into its proposed broadcasting enterprise. In a letter to the CRTC, Ken Popert, information officer of the Gay Alliance Toward Equality,

noted that the Star has repeatedly discriminated against gays, both in news coverage and the administration of its business. He concluded that "an enterprise which displays as much contempt for the intelligence of the public, for the rights of minorities, and for freedom of the press as Toronto Star Ltd. is not fit to be trusted with control of television service to any segment of the population."

In addition to the Toronto Star, Toronto Star Ltd. controls eleven suburban newspapers, Canadian Magazine, Homemaker and Quar magazines, several limited circulation magazines, and Newsweb Enterprises, a printing company which prints for the Toronto Sun.

Church opens in Montreal

About twenty people attended Montreal's first Metropolitan Community Church service on December 2nd at the drop-in centre maintained by Gay Montreal. The bilingual service was celebrated by Reverend Robert Wolfe, MCC pastor to Toronto, who delivered his sermon in both English and French, while the congregation sang and prayed, alternating between the two languages.

MCC services are now being held at the drop-in centre every Sunday, although communion cannot be administered in the absence of an ordained minister. Until a pastor can be found for the Montreal congregation, Rev Wolfe will continue to visit occasionally to celebrate communion.

Province editor agrees with gays on news headline

The editor of the Vancouver Province has responded to a letter of protest from the Gay Alliance Toward Equality (GATE). The protest arose over the paper's use of a headline which read: "Rights Code Protects Homos, Says Minister". GATE charged that the caption was prejudicial and bigoted.

Said R McConnell, editor of the Province: "I agree with the point you made in your letter and, in fact, had already made my objections known to the people responsible".

Ontario drivers must indicate sex change data

The Ontario Ministry of Transportation and Communications requires persons licensed to drive who have undergone a sex-change operation to inform the ministry so that the change may be recorded on the person's licence.

The American gay publication, the Advocate, reported that licence renewal forms requires that transsexuals be identified as such. Richard Mackie, manager of drivers' licences, said that this is inaccurate. Ministry policy requires that any change involving licensing information be reported, he said.

In this case, if the change were from male to

female, the licence itself would only show the necessary 'F' in the box indicating sex. The renewal forms would necessarily indicate that a change from male to the other had occurred. Mackie said that the word "homosexual" is not involved.

Mackie said that there have been five cases in Ontario where such changes were made.

Journal editor's case dismissed without hearing

Jerald Moldenhauer, a member of the Body Politic collective, was charged with disturbing the peace by Windsor Police on December 1st.

The charge resulted from a scuffle on Ouellette Avenue after Moldenhauer attempted to defend himself against two male assailants. Earlier Moldenhauer and Steve Lough, an activist

West clubs meet

The second annual Western Canada Gay Club Conference was held in Edmonton on the weekend of Oct. 5-8th. The event provided an opportunity for Western club members to socialize, and discuss methods of solving mutual problems. It was decided to form an intergroup directorate to investigate the possibility of a common service for the five western societies. The clubs all reported improved relations with local activist groups.

According to the Zodiac Friendship Society Newsletter, relations between Edmonton's club and the new GATE chapter are "still a little cautious", but sound "potentially cordial".

Toronto GATE decides goals

About twenty members and half as many observers attended a conference held on November 3rd by the Toronto Gay Alliance Toward Equality (GATE). The purpose of the meeting was to set priorities in the group's struggle for the rights of gay people and to elect an Administrative Committee to oversee GATE operations.

GATE's recently adopted constitution provides for special meetings of the members, called "conferences", which are granted the power to determine the policies within which the organization must work. November's meeting was the first such conference.

Adopted a number of resolutions, including decisions to continue working in the sphere of federal politics, to narrow its participation in provincial politics to an attempt to have the Ontario Human Rights Commission establish a study group to investigate discrimination against gays, to enlist the support of gay trade unions in the latter's efforts to establish a presence on the University of Toronto campus, to start educational work in the city's high schools, and to turn some of its attention to the media, which have been maintaining a blackout on gay news.

Late in the afternoon the election of the new Administrative Committee took place. Those elected were Walter Blundell, Don Brant, Michael Lynch, Ken Popert, and Tom Warner. The newly elected committee will decide how to distribute its functions among its members at its first meeting.

Among the organizations represented at the conference by observers were the Community Homophile Association of Toronto, the Lesbian Collective, the Methodist Community Church, the Revolutionary Marxist Group, the Unitarian Universalist Gay Caucus, and Windsor Gay Unity.



Jerald Moldenhauer

ist with Gay Unity in Windsor, had been observed exchanging affectionate gestures in a neighbourhood cafe by the two stalkers.

Moldenhauer was in Windsor for the first part of a cross-country tour. He also participated in television station CKLW's programme "Document". After the programme he and Lough went to the cafe.

One of the assailants pleaded guilty to disturbing the peace. Moldenhauer entered a plea of no contest, and his case was remanded to January 4th, as did J Maisiac, the instigator of the fight. At his appearance, the case against Moldenhauer was dismissed by Judge Wheelton when Maisiac failed to appear. Lough was not charged.

news

commentary:

Scottish law reform

A committee of the Scottish Minorities Group has finalized its draft of "The Sexual Offences (Scotland) Bill." It is designed to eliminate consensual homosexual acts from criminal proscription; and while "it can not be claimed that the Bill's recommendations are revolutionary," SMG feels that "a good" compromise has been struck.

This final version will not placate the advocates of a bolder approach to sexual law reform. Overall, the Bill (if passed) would effectively legalize the law's trespasses against homo-sexual relationships. No one will quibble with what is no less than good jurisdictional specifics instead will be at question's centre.

Springboarding from England's 1967 "Sexual Offences Act" (both Northern Ireland and Scotland were exempted), the Bill's most predictable provision is for legal homosexual acts between consenting adults. Age of consent, always a touchy question, is generally set at sixteen.

One cornerstone of debate is the provision which stipulates a penalty of two years imprisonment if sodomy is committed with a person between sixteen and eighteen. The charge: "indecent assault"; if under sixteen " sodomy" is charged, bearing a penalty of five years. The Bill does not affect "defectives" (defined), the military and patients in a mental institute. The Bill upholds public decency by outlawing "persistent and habitual" soliciting in a public place, with decency left to a "contemporary community standards" definition.

While this bill is fundamentally superior to Canada's Omnibus Bill of 1969, certain features should be critically examined. Since the right to sexual freedom must be virtually absolute, the military must not be exempt from the Bill's provisions. A "contemporary standards" test of public decency must be further defined to avoid geographical disparities in the interpretation of what constitutes acceptable public conduct. The principle of toleration stems not from geography, but from philosophical consideration. Furthermore, community standards may vary from time to time, forbidding conduct previously permitted. While indeed difficult, the concept of "public decency" needs a more detailed interpretation to mitigate these inherent problems. Also, does the Bill's prohibition against male brothels preclude the ban on female prostitution?

Finally, the penalties found in the Bill are too severe. Perhaps the ten year sentence for rape can be justified, but the other penalties (5 years for under 16 sodomy; two years for indecent assault, for example) are egregiously punitive. Exempting acts of coercion, these penalties, considering the nature of the offences, do not represent justice in the balance. They must be reconsidered.

(Copies of the Bill are available from the Scottish Minorities Group, 214 Clyde Street, Glasgow, Scotland.)

Herb Spiers



Toronto's 73 arrest statistics

The number of arrests and charges laid against gay males in Toronto for the past year is down from the previous year.

Figures released by George Hislop, president of CHAT, whose organization monitors all court cases involving criminal charges against homosexuals, reveal that arrests in High Park, the Bloor-Yonge subway washroom, and Alexander Park—the three

main trouble areas in the city in 1972—were considerably fewer than a year ago.

The statistics involving the number of charges laid for various offenses are tabulated according to area.

Charges stemming from complaints by private individuals: 24 cases of indecent assault on males; 2 cases of buggery, and 2 cases of gross indecency. In High Park there were

Vancouver paper turns down ad GATE protests, demands justice

The Vancouver Sun daily newspaper has refused to print an advertisement from a gay newspaper.

Gay Tide, BC's gay newspaper, submitted the following ad to the Sun:

Subs. to *Gay Tide*, Gay Lib. paper \$6 monthly issues \$1. Box 6572, Station C, Van 8.

L J Stone, assistant manager of the classified advertising department of the Sun, returned the ad stating: "An your advertisement is not acceptable for publication in this newspaper, we are returning your remittance." No further explanation was offered.

Attempts by GATE, Vancouver (which sponsors *Gay Tide*), to elicit from the Sun the reasons why the publication was "unacceptable" were unsuccessful. Mr J W Toogood, director of marketing and advertising for the Sun, responded to a registered letter from GATE seeking clarification. Toogood had "nothing to add to the letter written to you by Mr L J Stone." Toogood also rebuffed all efforts to arrange a personal meeting between himself and



Two GATE demonstrators in front of Sun offices.

GATE representatives.

This latest refusal on the part of the Sun represents one more instance in their generally anti-gay policy. It had previously refused to accept an ad from a gay social group ("Gay People Together") which sought to publicize its activities.

GATE protested the Sun's discriminatory policy by demonstrating in front of its building on Sunday, December 2nd.

Further action by GATE may result in a suit against the Sun. According to the Ministry of Labour,

the new BC Human Rights Code protects homosexuals from discrimination unless "reasonable cause" is shown. (Not only has the Sun not shown "reasonable cause," it has refused to even discuss the matter). Supposedly, homosexuality itself is not grounds for "reasonable cause."

Copies of the GATE-Sun correspondence have been forwarded to both the BC Civil Rights Association, and to the director of the BC Human Rights Code. GATE is awaiting their response.

Toronto police confiscate films

Police in Toronto have laid charges against Reg Hartt, the director of the Rochdale College Cinema Archives, after seizing gay and straight sex films in a raid on his home on November 26.

Among the articles confiscated were Wakefield Poole's well known gay sex films *Boys in the sand* and *Blow*. Hartt gave Torontonians their first opportunity to see these two movies when he showed them as part of a Rochdale cinema series last fall. Also seized was a copy of *Deep Throat*, a sex film for straight men.

Hartt has been charged with possession of obscene material for distribution.

London elects rights supporter

A supporter of gay rights has been elected to London's Board of Control. Ed Blake was elected to the position on December 3rd for a one-year term.

Earlier he had told a meeting of the University of Western Ontario Homosexual Association that he would support them in their efforts to get a zoning permit for a social club in the downtown area. He also said he would talk to James Hackey, chairman of the Ontario Liquor Control Board. If the group had problems getting a liquor licence for their dances if they are moved downtown.

Because of the composition of the group—only about 30% are students—consideration has been given to moving their head-

quarters from the campus to a more central location downtown. This, however, would require city council approval because of zoning regulations.

At the IMORA meeting, which had been held recently, Blake admitted, however, that changing city by-laws to recognize gay marriage in order to allow gays to qualify for "family dwellings" was a more precarious proposition. But he felt that even this would change in time.

Stating that he recognized that there is a bit of homosexual bias in the law, Blake told the gathering that "you exist, you're here, you're human beings" and that society must come to terms with the fact that the gay movement was no longer underground.

Lastly, four charges of gross indecency occurred due to sexual activity in automobiles. Two of the cases involved transsexuals.

The actual number of cases does not reflect the number of people involved, since one charge may entail two (or more) people. For all charges, a total of 138 persons were involved.

The breakdown of convictions and acquittals is not available since many cases are still pending. However, the trend seems to be in the direction of convictions.

This is in part due to the fact that many defendants are taking charges of gross indecency in higher county courts rather than entering a guilty plea to the lesser charge of indecent act at the lower provincial court.

Hislop, in noting this

development, pointed out that the combination charge (gross indecency and indecent act) is often laid so that an early conviction on the summary charge of indecent act can be obtained by the crown attorney, offering to drop the indictable charge of gross indecency.

Since even the summary conviction results in a permanent criminal record, (expungable only after 5 years) and then through appeal to the RCPD, more defendants are pleading guilty to gross indecency in county court. Here, usually an absolute or conditional discharge is obtained because the offense is viewed as serious only in the lower court.

While an absolute or conditional discharge may or may not involve a fine and/or a probationary period, it does not result in a criminal record.

news

Australia begins sex law reform

The first tentatives towards homosexual law reform in Australia came in October when the Federal and Northern Territories voted 60 to 40 in favour of a motion that "homosexual acts in private between consenting adults should no longer be illegal". Following the adoption of the resolution, the federal Attorney General announced that the government's policies concerning the Australian Capital and Northern Territories would be amended so as to remove specific references to homosexuality.

Although law reform can be attacked as tokenism—certainly the English experience suggests that police harrassment can continue despite decriminalisation—the move has a certain symbolic importance. The motion was introduced by a former Liberal prime minister, John Corton and seconded by a current Labour minister, Moss Cass. The vote was free with a few more Labour MPs, including the prime minister, voting for the motion than opposition members. Debate on the motion was cut short as

members had to attend a parliamentary reception for the Queen. Already, two states with Labour governments, Tasmania and Western Australia, have indicated that they will follow the lead of the federal government. Two others, Victoria and South Australia, where law reform was recently blocked by the upper house, are likely to follow suit.

Although the Campaign Against Moral Persecution, Australia's largest homosexual organisation, has lobbied unsuccessfully for a governmental inquiry into the position of homosexuals in Australia, several ministers of the present government have shown themselves very sympathetic to gay demands. A committee established by the Minister for Labour, Mr Gough Whitlam, to investigate job discrimination has been instructed to include discrimination against homosexuals. Furthermore, the Minister for Social Security, Mr Hayden, has ruled that homosexuals who are receiving unemployment benefits have the right to refuse jobs where they would be harassed for being gay.

Church group wins filmstrip award

The invisible minority: the homosexuals in our society, a three-reel filmstrip-record programme published by the Unitarian-Universalist Association of Boston received the first-place award for the best filmstrip-record educational programme published in 1973 in competition sponsored by the American National Council of Family Relations. The award was announced from among 24 entries submitted by major publishers across North America at the Annual Meeting of the National Council in Toronto from the 16th to the 20th of October.

The authors and publisher of the programme, seeking to develop an educational resource to help young people and adults obtain accurate information about homosexuality, and clarify their attitudes toward it, turned not to the psychiatrists,

the traditional books, or to the mass media, but to gay women and men throughout the United States. They spent three years interviewing and photographing gay people from all walks of life, with spokespersons active in the gay liberation movement and with those who have chosen not to be active, with those openly living a gay life style and those who must constantly pretend to be heterosexual. Through the shared life experiences of these individuals, the programme presents a picture of one of the largest minority groups in the United States.

Further information about the programme may be obtained from Hugo J. Hollethorpe, Director of Curricular Development for the UUA, 150 Beacon Street, Boston, Massachusetts, USA 02108.

Academic Union: first meeting

Canadian gay academics were missing from the more than 300 persons who attended the first GAU Conference in New York City November 23-24. The conference was chaired by Richard Gustafson (Prof. of Russian at Columbia).

Martin Duberman (Binghamton University) delivered the keynote address to the conference a "bar mitzvah" for homosexuals moving from passivity to action.

Elizabeth McFee (Prof. of History at SUNY) delivered the keynote address to the conference a "bar mitzvah" for homosexuals moving from passivity to action.

John McNeill (Prof. of Moral Theology, Woodstock College) showed

homophobia at work in historical and biblical scholarship. Wilson C. McWilliams (Prof. of Political Science (Rutgers) was highly critical of the social sciences, especially the prevalent confusion between norm (average) and normal (a moral concept). Edgar Z. Friedenberg (Dartmouth) also spoke.

Workshops on gay scholarship and a women's caucus met. Issues raised by the women were never fully discussed in joint meetings—all of their proposals were passed by acclamation. The GAU unanimously supported hiring and promotion of women and the expansion of women's studies courses. A proposal asking feminist groups to pass resolutions supporting gay studies courses was shouted down: "But we're feminists!"

It was also decided to send a letter to the editors of Time criticizing their presentation of research on "effeminate" boys.

The second day of the conference was devoted to discussing strategies of liberalisation and to a panel and workshops on coming out. Participants generally agreed that a library and archive housing gay liberation materials should be established at once.

US Psychiatry now echoing Dr. Freud

The American Psychiatric Association has dropped "homosexuality" from its classification of mental disorders. Its board of trustees stopped short of implementing a recommendation from its Task Force on Nomenclature which urged that homosexuality be considered "a normal variation of human sexuality". A new category was struck which applies only to homosexuals who have a "sexual orientation disturbance."

The trustees also called for the elimination of all state sodomy laws which affect more than twenty million gays in the United States. They further adopted a resolution deplored discrimination against gays in areas such as housing, employment and licensing.

American gay activists saw the APA's action as heralding perhaps the most significant victory of the U.S. gay movement to date. The psychiatrists admitted that the reversal of their one hundred year old policy towards homosexuality resulted from the pressure brought by gay activists. The vote was 15 to 0, with two abstentions.

The APA's president interpreted the organization's action to mean that homosexuality was to be viewed neither as normal nor abnormal, since neither are scientific definitions. The new category, "sexual orientation disturbance", is intended "for individuals whose sexual interests are directed primarily towards people of the same sex and who are either disturbed by, in conflict with, or wish to change their sexual orientation."

in Canada

Dr. Rhodes Chalke, president of the Canadian Psychiatric Association, said that the APA's position would have no effect on the CPA. The CPA does not have its own classification system, it is subscribed to the International Classification of Diseases of the World Health Organization, which classifies homosexuality under section 302 ("Sexual Deviation") of chapter five, entitled "Mental Disorders." The CPA does not follow the nomenclature of the APA, as was re-

ported by a U.S. based gay organization's press report.

Chalke thought the APA's change was "a crazy semantical wiggle" that would not have much effect on the way individual psychiatrists treat their homosexual patients. He said, "I think it's significant he brought it up. I think it's wonderful. There's a lot of areas in psychiatry that don't deal with real diseases; they deal with social deviation. It's a social decision falling into medicine," he said.

The CPA has no position on homosexuality. The decision is left to each individual psychiatrist.

"Personally," said Chalke, "I don't consider it a disease." He noted that opinion varies among psychiatrists in Canada as to how homosexuality should be understood.

While he welcomed the APA's call for an end to discrimination, the president indicated that he did not know how such discrimination existed against gays in Canada. It was less he thought than in the U.S. He proffered the observation that as far as Canadian society was concerned, homosexuality has never been considered a disease.



"Homosexuality... is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness."

--Sigmund Freud, 1935

However, there seems to be a discrepancy between Dr. Chalke's opinions and the actual text of the International Classification. He reads it to mean that homosexuality is placed in a category of "other things". Chalke clearly sees this place it under "mental disorders", then, as the CPA adheres to the International Classification, it receives homosexuality as a "mental disorder". It takes about twenty years to amend the International Classification of Diseases because all the world signatories must be notified of proposed changes, and have a right to present their opinion.

Last year the American Psychological Association removed homosexuality from the category of "abnormal psychology." The Canadian Psychological Association has no official position on homosexuality said Dr. Charles R. Meyers, its executive officer. He indicated that he would forward any written request for an official position on homosexuality to the association's board of directors. This paper has issued such a request.

German law changed a second time

The age of consent for homosexual acts was reduced from 21 to 18 by the West German Bundestag in November.

The action received mixed reviews from German gay groups, who point out that at 16, the age of consent for heterosexuals is even lower. Several groups are planning protest actions.

This is the second time within four years that the Social Democratic government has liberalised restrictions on homosexuality. In 1969, homosexual activity between consenting adults was legalized. But at the time the opposition Christian Democrats insisted upon placing the age of consent at 21 in order to prevent homosexuality in the armed forces.

The reduction of the age of consent for homosexual acts was part of a broad reform of the West German penal code on sexual matters. An antiquated law which penalized parents for the sexual activities of their (minor) children was abolished. In addition, pornography will be legal starting in 1975.

books

Full rudder

Tchaikovsky, John Warrack, Hamish Hamilton, 1973, 287 pages, \$19.95.

The popularization of a few of Peter Tchaikovsky's sensationalist pieces like the 1812 Overture and the Nutcracker Suite has bred condescension into certain students of the classical repertoire and led to their neglect of many of his more serious compositions. Similarly, although Tchaikovsky was a "practising homosexual", his sexuality has generally been denied. Realizing the importance of homosexuality to an understanding of Tchaikovsky's very personal musical idiom, I found Warrack's book a necessary antidote to the popular and traditional view. The biography presents an honest, if incomplete picture of Tchaikovsky's personal life and a substantive, if critical, view of his artistic development.

Most of Warrack's description of Tchaikovsky's interpersonal life is based on his diaries and his letters to Nadezhda von Meck, the widowed aristocrat who provided financial support during his middle period. Warrack elaborates on Tchaikovsky's strange relationship with the Countess von Meck (which never advanced much beyond an intense and long-term pen-pal stage) and the disastrous marriage to Antonina Miliukova, but he fails to provide much insight into the male relationships. Tchaikovsky's friendships with his gay brother Modest, his "beloved nephew" Bob Davydov, and musical figures such as Nikolay Rubinstein are discussed in a straight and formal manner, leaving one with a rather superficial understanding of these very close relationships. And passing remarks on homosexual affairs can only lead one to conclude that there must be more information about these attachments which the author chose not to discuss. The sparsity of gay content must not only be attri-



Tchaikovsky in 1863, age 23

buted to the author's "discretion" in these matters, but also to the fact that many of Tchaikovsky's personal writings were intentionally destroyed after his death.

Acknowledging the significance of Tchaikovsky's sexual orientation, Warrack states "It is the central emotional fact of his life, and hence was to be a powerful formative influence on his art, and the particular expression it took." Unfortunately, the author lacks a definite understanding of both homosexuality and gay oppression, and he ultimately fails to appreciate Tchaikovsky's struggle as a gay person living in 19th century Russia. Nevertheless, he interprets the composer's death as the result of his victimization as a gay person. "He ate nothing at lunch, having arrived at a restaurant in a state of upset caused by an unfortunate encounter with a woman who had been blackmailing him over his relationship with her son and now waylaid him with abuse. To his friend's alarm, in view of the current cholera scare, he seized and insisted on drinking a glass of unboiled water." Four days later Tchaikovsky was dead.

In the area of musical analysis, the most illuminating discussions are concerned with Tchaikovsky's relentless efforts to succeed as a composer of opera and with the development of his last three symphonies. Of the 11 operas he composed, only two have in-

spired the sustained interest necessary for them to remain within the contemporary repertoire. In part, his limited success was due to his personal theoretical allegiance to French operatic style, and to his rejection of Wagnerian principles and the trends reflected in the works of his Russian contemporaries. The potential of his creative powers in the operatic field was hampered by his all too frequent choice of poor libretto material.

I found that the discussions of Symphonies 4, 5, and 6 contributed the most toward my re-evaluation of Tchaikovsky's music. All three specifically relate Tchaikovsky's gayness to his personal philosophical struggle and vision expressed through music. Luckily for the reader, these analyses rest upon quotations from Tchaikovsky's own writings. Despite his concession of its importance as the inspirational well-spring of his music, the author is bent on seeing the least positive value in Tchaikovsky's homosexuality, which he infers is the cause of the composer's unhappiness.

The important question is whether Tchaikovsky was able to distinguish between the existential problems arising from human inflicted oppression and the more general philosophical tensions arising from the struggle between the life and death instincts. As someone outside the conventional social frame, Tchaikovsky's sensitivity to this struggle was intensified. He could not share in the opiate semblance of security which is part and parcel of both heterosexual marriage and the non-creative role labours of the majority.

Did Tchaikovsky himself understand his oppression on a political level? To answer this, we need more information about his gay relationships, especially personal reflections included in his diaries. From his symphonies, with their alternate moods of pessimism and romantic elation, and from his own analytic reflections emerges a distinct affirmative vision of homosexual love, but concomitantly there comes a sense of tragedy in reaction to his own unfulfilled longings and to the inescapable mortal nature of man.

Warrack's commentary on the last symphonies has unfortunately taken us full rudder. From the day of total negation of Tchaikovsky's gayness, we now come to an interpretation which solely reflects his struggle with his homosexuality. Could it be that Tchaikovsky foresaw this fate and decided against providing a programme for his final symphony, hoping to preserve the universal meaning of the work?

Jearld Moldenhauer



Graduates of the Law school, 1859. Tchaikovsky is in front of the man with the bow tie. The school was "at that time well-known for the homosexual tendencies among its students."

IN ALL UNIMPORTANT MATTERS, STYLE, NOT SINCERITY, IS THE ESSENTIAL. IN ALL IMPORTANT MATTERS, STYLE, NOT SINCERITY, IS THE ESSENTIAL.
—Oscar Wilde

books

Imitatio Ludovici

Wittgenstein, William W. Bartley, J.B. Lippincott, 1973, 192 pages, \$7.95.

Wittgenstein's Vienna, Allan Janik and Stephen Toumlin, Simon and Schuster, 1973, 314 pages, \$10.00.

It does not matter whether Wittgenstein was gay or not. If Wittgenstein said anything true, it is true regardless of his sexual orientation. If false, false. His being gay did not prevent him from being the leading philosopher of his generation, and while that may reassure, it also did not make him great, and that should instruct. Yet one finds the question irresistible. Was he or wasn't he gay? He was, and readers who need that answer to that question will find the evidence in William W. Bartley's Wittgenstein.

Philosophers too are fascinated by the private lives of their forebears. The fond hope lingers that this one may just possibly have known how to live. The thought that one might learn how to live by studying the lives of the dead is familiar to anyone who reads biography, and it is no stranger to gays. What this biography reveals, however, is that Wittgenstein entirely botched the job.

There will be no decisive interpretation of Wittgenstein's philosophy. But there is no scarcity of books purporting to make the first steps toward the final interpretation. One of the most recent is Wittgenstein's Vienna by Allan Janik and Stephen Toumlin. This book offers a survey of the intellectual and cultural milieu, inhabited by von Hoffmannsthal, Schönberg, Musil, Mauthner, Freud, Mach and others, in which Wittgenstein developed his views on the nets of language and the autonomy of values. But it does not mention that Wittgenstein happened to be gay. And the lack we feel in the absence of this information may give us a clue to the value that there really is in Bartley's book. For, in an important sense, the philosophy is inseparable from the man after all. For all we can know of Wittgenstein is what he thought and what he felt, what he did and what he thought he ought to do. Of course, much of his philosophy is in the Tractatus, the Investigations, and the writings still to be published. But much is in what he himself called the unwritten half of the Tractatus, and much indeed is found in the silence to which he counselled us at the end of that book. But much too is found in the action and inaction of the man. And that is what disturbs one most. Bartley sums it up: 'His life was lived in a kind of mourning, as it were, that he could not escape from sex entirely. For there recurred throughout his life episodes which he regarded as relapses, during which he would plunge into fleeting relationships with anonymous youths



encountered in the dark and never met again' (pp. 50-51).

Gatsby believed in the green light, Fitzgerald says, the orgiastic future that year by year recedes before us. 'It eluded us then, but that's no matter - tomorrow we will run faster, stretch out our arms farther....And one fine morning - So we beat on, boats against the current, borne back ceaselessly into the past.' The green light is extinguished during Wittgenstein's encounters in the dark and his seclusions on the Irish Coast, in Austrian country schoolhouses, and in Norwegian woods. Despite his indisputable genius, regardless of his defenses - for us - against the bewitchment of our intelligence by means of language, Wittgenstein failed to tell or show us how to live. There is a chance that his works, published and unpublished, contain the germ of moral growth - but so far we have only his example, another gay ashamed of being gay, providing only inhibitive reassurance to those who see him as a kindred spirit and only negative inspiration to those who condemn his flights to coastal cloisters.

Perhaps he did succeed in diagnosing the linguistic pathology of his time while failing to effect or even to take the cure, and one ought to read these books in order to see why he failed in a society like our own, permeated with false consciousness and gilded with lead. It is Wittgenstein's secrecy and pretense that appalls. What appeals is his high seriousness. And it is this that gives us a reason for thinking we can learn from his mistakes and perhaps from things he said that are true and methods he used that are sound. Like maps drawn from memory the guides to Wittgenstein will continue to perplex and delay, but one can be pardoned the hope that liberation may be found not far off the path that Wittgenstein described in his exasperating way.

John J. Shafer, Jr.

Vaguely admirable

Homosexuality and Psychological Functioning, Mark Freedman, Brooks/Cole, 1971, 124 pages, \$3.50.

The conception of Mark Freedman's book, a defense of homosexuality in terms of psychological adjustment, is vaguely admirable, but the author's negative attitude toward many aspects of homosexuality biases his scholarship. Consequently, value statements of dubious morality pose as facts. For example, following each clinical description of male sex acts are negative evaluations full of words like "unsatisfactory", "physical strain", "depersonalizing", or "the thought of this practice is aversive" (pp. 19-20). Although these statements are sometimes tempered by disclaimers (e.g., "for many homosexuals"), their unbalanced presentation reflects the author's morality, not psychological or medical facts. (Freedman never mentions, for instance, that the anus is richly endowed with nerve endings and that the location of the prostate gland is such that it is also pleasurable stimulated during anal intercourse.)

Freedman seems to praise closetry while disparaging many gay people and aspects of the gay scene. He says, for example, that "cruising is a commonplace and relatively harmless homosexual activity (it is unobtrusive to most people)" (p. 22). But cruising in tearooms--certainly the most common place--is put down: "For most homosexually oriented men, public toilets as pick up places are aversive" (p. 22). He is critical of promiscuity ("self-destructive") and 'queens.' The "generally positive conclusions" of one study, he decides, arise from the fact that the sample included "only about twenty percent 'obvious pansy'" (p. 57). Somehow Freedman seems to dwell on the negative, as when he quotes more than half a page from Irving Bieber without devoting significant space to a criticism of that psychoanalyst's highly controversial views on the etiology and 'treatment' of homosexuality. (In fact, Freedman later employs Bieber's concept of a "capacity" for homosexuality.) Furthermore, he damns the positive with faint praise ("all the advantages associated with homosexuality do not necessarily outweigh the problems..." [p. 52]), while he is very defensive about even minor criticisms of heterosexual, monogamous relationships.

The book is a defense of "closet queens", who Freedman feels often adopt a pragmatic outlook on life and have the best chance of becoming "self-actualized"--his highest category of adjustment. Save us from the

Continued next page

books

horrors of "The Homosexual" as portrayed in Freedman's "PR vs. What's Going On" (Advocate #126) and "The Politics of Piss Elegance" (The Body Politic #8): "The self-actualized person may generally dress like other people...but he has his own individual attitude and style with regard to more significant matters, such as sexuality or drinking or smoking marijuana, which he doesn't flaunt.... He disguises his sexual identity on the job, wearing the mask of heterosexuality...is not outwardly identifiable...has the greatest chance of attaining a self-actualizing level of functioning" (pp. 96, 100).

Freedman explicitly accepts a behavioural definition of homosexuality, from the same people who gave us aversion therapy. This he is justifiably critical of. Yet, this definition is contradicted by cases which he himself reports, involving people who were homosexually oriented before they ever had sex; furthermore, the definition does not adequately discriminate among the 37% of males which Kinsey reported had some homosexual experience. Freedman then uses a social learning approach to explain homosexuality because it is so positive, dealing only with the learned attraction to members of the same sex. Freedman never specifies much about the how of this learning. Moreover, his case studies contradict his theoretical framework since he interprets them in a variety of ways, ranging from the instinctually "accepted and acted upon...homosexual impulses" to a "chosen homosexual outlet." The social learning approach also poses other problems; for example, he says of it that "a person's sexual behavior is learned and is subject to the orderly laws of acquisition and extinction" (p. 51).

Elsewhere, however, Freedman comments on the "pansexual" nature of man, and allows that sexual orientation is not permanent or irreversible but instead changes during a person's life--without offering any social learning explanation of this. And finally, although he does show that all forms of psychotherapy have been ineffective in changing homosexuals, his book nevertheless provides moral support for those who would try to "prevent and cure" homosexuality.

Freedman's biases would not be offensive to some closet-queens, and the book could perhaps be used for superficial discussions by straights, but an almost total absence of any recognition of gay liberation and gay life consciousness certainly makes the book useless for gay studies courses and the like.

Space prohibits a more detailed examination of Freedman's research. In brief, we can note that the theoretical framework and methodology are naively conceived and poorly executed. The net result, in spite of the relatively positive conclusion, is a psychologizing of low quality developed throughout a book riddled with contradictions.

Greg Lehne

Photo: Nozdenzian



The best yet

Homosexuel? Et pourquoi pas!,
Jean Le Derff, Ferron Editeur Inc.,
Montreal, 1973, 158 pages, \$2.95.

Those of us who have learned to wince in apprehension at the announcement that Canada's creaking presses have squeezed out another book on homosexuality will read this paperback volume with relief. This book, written for the gay male just coming out and for uninformed straights, is the best work about gay life produced in this country so far and one of the best of its kind to appear anywhere.

The strength of the book lies in the author's willingness to deal with both the anxieties and the joys of urban gay life. Le Derff rages against our oppressive society because it turns life into an exhausting and destructive obstacle course for gays. But he also appreciates the particular insights and occasional pleasures offered by gay society. These opposing attitudes are found in his ambivalent appraisal of Montreal's bar scene as both enjoyable and exploitative. The apparent fulcrum of this balance is Le Derff's confidence in his gayness: "I'm not proud of being gay, but neither am I ashamed. I'm gay, that's all."

Le Derff's views are politically sensitive and progressive. His book deals with gay men only, not because he complacently assumes the synonymy of the terms "gay people" and "gay men", but because he knows that he is not qualified to speak for gay women. His contention that gay marriage is further oppression masquerading as liberation indicates his political stance, which goes beyond the demand for a mere legal reform of present social arrange-

ments to the realisation that gay oppression has connections with other social evils. However, he offers no analysis of these connections and stops short of the suggestion that the ills of our society have common roots. LeDerff believes that the liberation of gay people can be attained by mass organisation; with evident nostalgia he quotes in its entirety the original call to action issued by the long-gone Front de Liberation des Homosexuels of Montreal. It is fortunate that a book intended to help those in the closet come out should have been written by a person whose views are consonant with the ideals of gay liberation.

Inevitably, some aspects of the book disturb me. Among these are the author's romanticism, his individualism, and his faint but detectable disapproval of certain gay subcultures. The charge of individualism may be obscure; I refer to the emphasis which Le Derff places on the diversity of the gay male population. I assume that his purpose here is to dispel stereotypes. But the popular notion that "we are all unique individuals" is dangerous to gays, for it can condone and justify our isolation from one another, strangling thereby the sense of community which is essential to our liberation.

The aggregate of my dissatisfaction with this book, however, counts for little when weighed against its overall excellence. It deserves the wide popular audience to which its brevity and readability will recommend it. The cause of gays in this country will be well served by its speedy publication in English.

Ken Popert

Note

We regret an omission from Issue 10's list of Canadian gay publications: Gay Book News, Ed. Ian Young. 315 Blantyre Ave. Scarborough, Ont. MIN 2S6. Free. Institutions, \$2.00.

entertainment

movie gays and film clichés

Beginning with this issue, a regular feature of the Body Politic will be an entertainment section devoted to aspects of the Canadian cultural scene relevant to the gay world. The recent trend among playwrights and screen writers to include overtly homosexual characters in their plays warrants some sort of commentary, particularly on the way in which homosexuality itself is treated.

Any non-artistic appraisal of the arts ultimately raises the question of how far that approach can be taken without somehow distorting the work itself. For example, I think it is perfectly valid to speak of a homosexual sensibility in the arts. But this would manifest itself in the way characters were portrayed or relationships expressed, in what could be ascertained of the artist's view of life; in short, in matters of content, not of style. Similarly, gay criticism would have to restrict itself to content, particularly where the subject was homosexuality. If this seems to be placing the undue emphasis on what might be a minor aspect of a given work, it is only because that subject has been so consistently misrepresented in art as well as life. (Could the entertainment section, then, be subtitled "Against Misinterpretation"?)

Acknowledgement of the gay experience in the arts has been long overdue, and homosexuality, like many other "unmentionables", has now become fashionable. This newly acquired status, however, is deceptive. In most cases, the artistic treatment of the gay world is modelled on societal misconceptions, and merely perpetuates the same stereotypes and myths already prevalent. Homosexuality often appears incidentally as an exotic touch or, more insidiously, as a means of further villifying an unsympathetic character.

Film makers (and, by extension, the general public) refuse to acknowledge that the gay world is inhabited by people with largely middle class aspirations and lifestyles. I am not suggesting that all gay people are similar to straights, nor that identical lifestyles are in any way desirable. But the fact remains that most homosexuals have (and still do) lead basically heterosexual lives in every respect—but one, a fact the straight world will not accept. There is still the need in straight society to segregate elements antagonistic to itself, in the process safeguarding its own values and images. Thus, the continual emphasis on some sort of essential "differentness" in the gay world and individual gay people. The straight world accepts and even expects homosexuality in artists and hairdressers; but if the boy

next door is gay, they'd rather not hear about it. Even in such favourable portrayals as Peter Finch's role in *Sunday, Bloody Sunday*, the homosexual is carefully isolated from the mainstream of society, in this case by placing him in a cultivated jet-set world far removed from the experience of the average movie spectator. *Boys in the Band* was hailed as the cinematic mirror of the gay community, though in fact it represented only a small sector. Outdated before its first performance, it was, like another widely acclaimed counter-cultural "classic" *Hair*, exactly what middle-class heterosexual audiences wanted to see.

Three recent films, in their treatment of the homosexual, illustrate my contention that the gay person must be depicted as essentially "other". This is done in a variety of ways, some of them very subtle. Yet in each case, it must be very reassuring to a middle-class viewer that despite the homosexual element in his own fantasies, his lifestyle has nothing in common with those portrayed on the screen.

The Pyx is a bad Canadian-made movie capitalizing on the current fashionable interest in the occult. However, it reputedly contained one of the better treatments of a homosexual character encountered in recent flicks. Forget it. Like the dyke who just needs a good stiff one to set her straight, Jimmy (played by Terry Haig) is a gearbox saved by a woman. Another hetero myth bolstered. Not that our boy had been "cured", but he'd been considering suicide in the aftermath of one of those short-lived homosexual affairs, and then been persuaded of the value of living by the friendship of a kindly hooker. It's not clear when we first meet Jimmy that he is the gay character. However, before he admits to it, we are treated to a scene in which he fusses about making tea for his spaced-out girl-friend. "You're so sensitive, Jimmy" she says as she peeps over the steaming brew. And that about sums up the *Pyx*'s innovative look at the homosexual.

The Laughing Policeman also has a gay character—the villain of course—and in fact, this is the

only element that differentiates the film from a tiresome TV detective serial. Once again, we have the nice-guy-macho-cop-hero slapping women around, and beating up underworld degenerates. Of course, such ballsy cops have to be anti-gay, but at least they're original in their choice of epithets, unless "fruiter" is a standard fag-baiting term in California. Walter Matthau even shows a dim awareness of gay lib when he remarks that "Homosexuals don't hide anymore. Today, they're all out protesting."

One is intrigued as to why the villain was gay in the first place. We don't learn his dark secret until well past the middle of the film. In fact, the homosexual element seems an afterthought, a last minute injection of the exotic to save the film from total banality. To the director's credit, the one gay scene was filmed in a San Francisco leather bar, not a movie-set concoction of what a gay bar ought to look like. Or perhaps he thought a taste for leather would be the final damning touch in creating his super-villain?

El Topo ("The Mole") creates a bizarre and savage world in its epic reconstruction of the Christian myth. One might argue that all the characters in this violent film are fantastic and thereby distanced from anything an audience could relate to. However, the film does depict men who pursue justice, or are good and charitable, as well as those who are feverishly criminal and cruel to no purpose. Need I reveal the group in which the homosexual characters find themselves? Lesbians use whips as a prelude to love-making, and are responsible for the "crucifixion" of the Christ figure in this parable. Bandits who have slaughtered a whole town relax from their labours by ravishing a 1/2 dozen succulent friars. And in a town characterized by an almost ludicrous cruelty and hypocrisy, the sheriff and his deputy, the "law", go to church in drag, and keep a jail cell well stocked with young men. In an ugly and violent world, homosexuals are seen as among the ugliest and most violent. A mole's eye view of gays.

Robert Trow



Photo: Chappie

Scene from *The Pyx*: "You're so sensitive, Jimmy."

“...it's more important to be nice”

Gerald Hannon

So Toronto had made it. No more envious glances to the South at events like Mr. Fire Island or the Groovy Guy extravaganzas; not when 14 contestants, hopefuls, personality-plus'ers stepped into the lights at the Carriage House Hotel December 9th and treated Canada to its first male beauty pageant. And was there the predictable howl of "sexist-objectifying-capitalist-exploitation" from Toronto's reputedly rather prudish gay lib movement?

They were there, some of them. Taking in the scene. Champagne being poured over ice cream at the bead table. Long-ish queues for the smart brunch. An older gay - conservative suit but splashed with a carnation and a ring the size of a saucer - making the usual not-very-amusings-but-they-always-get-a-laugh. The judges at the front table: Derek Stenhouse, gay owner of the Manatee, Toronto's most popular and cooperative dance club, Jerry Batal, American business manager of the Club Bath Chain, and Ronnie Shearer, decorative lighting designer and personable, forty-ish, well-known face about town. Discretely to one side - three trophies: big, bigger and biggest; gilt muscle men in the classic flex'em and flaunt'em pose.

Overheard:

-Let's get out of here. How can you stand this sexist-objectifying-capitalist-exploitation bullshit?
-Too many adjectives, my dear Julian. May I suggest a drink? Or have I objectified the subtle colouring and flavour of the grape into too unsubtle a noun? You speak as if objectifying were not an unavoidable and indispensable aspect of every day life.
-Unavoidable, maybe.
-And indispensable. In the world of art as of people, the objectifying act renders the complex apprehensible, and provides all of us with some of the most intense, if not longest lasting, experiences of our lives. The pure object thrills, or frightens or gladdens. Give us more and we are merely enriched.
-I'm not sure I understand.

-Do you remember how we stood together for the first time before the Aztec statue of Coatlicue; how knowing nothing of her mystery or her tragedy, we were struck dumb by an overwhelming sensation of power, and need and dominance? How we could not sleep that night and searched the city for books on this marvellous work? Pure object and it vanquished us. Then it began to resonate with other sounds - we learned when it was made, and why, and what its symbols meant, and how a subtle angle in the stone made one feel it might at any moment leap, for all that it grew so firmly from the ground. And so we are enriched, and value Coatlicue all the more, but neither you nor I would have surrendered our first encounter.
-Perhaps. But people surely are not to be treated as objets d'art.
-Few deserve to be treated better. And don't be hypocritical. A charming profile, wit and some intelligence is all you ask of most of your acquaintances. You do not care to hear anything more of them. And your bed-

mates need only be scruffy and well-endowed.

-But my friends?

-Ah yes, friends. I grant you they must resonate at least as richly as Coatlicue or they do not deserve the name. And in one important area they are very different from any work of art. They change. And they may change because of you. With one's friends one can be an artist. With one's acquaintances merely a coquiseur. But every great friendship has its Coatlicue moment, if I may so denote it. I recall that after our first meeting you were quite overcome.

Spot lights on. Peter Maloney, manager of Toronto's Club Bath, thanking everyone and everything. AND HERE HE IS, FOLKS, OUR MASTER OF CEREMONIES, MR. DAVID FOR 1973-74: C.J. HARRINGTON!!! Smartly into the lights: good build, pleasant smile, winner of a Mark Spitz look-a-like contest, wearing his gold medal of office on a red ribbon. "I enjoy being gay" (Applause) Then the contestants in their first appearance, one-by-one in T-shirt and jeans for everyone's idea of tousled youth. A steady flow from C.J.: age, height, weight, interests.

-Perhaps I can see the aesthetic need to objectify. But must we indulge in this ritual of choosing?

-Our minds do not seem satisfied with a purely contemplative approach to beauty. You probably know your favourite Watteau. You prefer Beethoven to Brahms. Whether or not it was officially announced, we would each of us linger somewhat over one of these young men. I might quarrel with the idea of judges. They seem to be taking this all too seriously for me to trust their aesthetic.

-But these are people! Watteau's paintings do not mind if I single one of them out. Brahms is not ashamed because I think he is more turgid than Beethoven. But single one of these young men out, crown him, and who knows what you may have done to the others?

-Precisely why I have been so annoyed to have heard "personality" emphasized



"We are very much emphasizing the personality area." Manager, Toronto Club Bath



C.J. Harrington, Mr. David 1973-74.

as an important element in this contest. By doing so they have tarnished the pure objectifying act, and left these fellows open to disappointment and hurt. Their beauty is a gratuitous gift, and were they judged solely on that, judged as we would judge a collection of exquisite vases, they should not reasonably experience either joy or disappointment. But they are their personalities, and 11 of them are about to be found wanting and must bear the public announcement of their deficiencies. Very cruel, I think.

Second appearance: in clothes of the contestant's choice. They vary from attractive to just slightly on the tasteless. And in style of presentation from the panache of a professional model to a rather endearing ineptitude. The young men must answer questions. Annihilation by blandness begins. Questions of the sort: "What do you think of the new styles for men?", "Do you believe in having more than one lover at a time?" "What do you like most about gay people?" evince replies of such stupefying mediocrity that one is forced to reconsider brunch in the adjoining room. C.J. greets monosyllabic responses with rapture - whole sentences all but reduce him to tears. While Ronnie Shearer struggles valiantly to ask questions which might stimulate a gay lib response, Mr. Baral is shameless about probing for answers that can only flatter the Club Bath Chain.

-So personality means nothing? -It means everything in your friends whose beauty is generated by it, very little in your tricks, and to refer to it in the present instance is quite criminal.

-Still, I can't help feeling somewhat appalled by this whole event, though you have persuaded me that "objectification" is not the cry I should raise.

-I think the horror is that this is not an event at all - it is a pseudo-event, a big sales job, a pitch... I would have been quite happy to come down here and see these 14 young men, naked, in a darkened room with no

distractions. Rather like museum pieces. I would not care to hear them talk. Instead we have to endure what is basically a pitch for the Club Bath Chain - not that there is anything shameful about advertising one's business, but the pretense has been created that this event will be good for everyone from the city of Toronto on down to the winning contestant. I am sure that those are peripheral reasons. You were closest to the truth when you mentioned "capitalist exploitation". A cant phrase, and perhaps not even a conscious motivation for this afternoon's entertainment. I prefer to be generous and allow it was designed for the delight of the gay community. I am generous to a fault.

Finally the swimsuits. Less awkwardness than one might expect. Wolf-whistles, applause, a general craning for glimpses of softly outlined genitals. C.J. is more Spitz-like than ever in his stars and stripes swim trunks. They are all there, all 14, lined up in a great semi-circle - nervous, expectant, but smiling. The judges deliberate - confer - retire - return. The announcements, with great fanfare, are made.

-I wonder why the event is so popular?
-It is a novelty. It has some mediocre entertainment value, and most people, straight or gay, are reassured by the mediocre. It proves the universe is unfolding as it should. It also seems to repeat in a ritual manner certain aspects of what every gay male has indulged in - the hunt. We have the bar atmosphere, the collection of attractives-and-probably-unattainables, the sexual timbre, the attempt to capture at least superficial aspects of personality, the first choice...

C.J. consoles the losers in advance: "It's nice to be important, but it's more important to be nice.", a sentiment, we noted later, framed in the window of a Laura Secord candy

shop. An envelope is opened, the contents read: AND SECOND RUNNER-UP IS ...JOE PELLETIER!!! Applause, the smallest trophy handed over. The other contestants are more obviously tense. Smiles are a little strained.

....the refusal, but a friendly one likely...

FIRST RUNNER-UP IS...DAVID WILLSON!!! Another big round of applause. More wolf-whistles and flash cubes. Only one trophy left now, the biggest, it waits in solitary grandeur. We experience the customary hush of expectation, the dramatic pause from the M.C.

...it encourages us to continue, perhaps another refusal, and then the evening is rewarded, we have our winner, our trophy for the night, our golden boy, our Mr. Somebody...

MR. CLUB OF CANADA 1973-74 IS (much longer pause)...ROD POLICH!!! He starts and throws his hands over his face in excitement. The other contestants mill about, congratulating him, kissing his cheek; a few begin to leave. The man with the saucer ring has his picture taken with the winner. Rod is 20 years old, 155 lbs., 5'7" tall and a 3 month resident of Toronto. He is happy, excited and surprised - he feels this was an inspirational event. The Mr. Club International Contest awaits him on February 23 in Miami. He will be Canada's representative.

-Do you approve?

-I do not disapprove. I found it somewhat cruel, as I mentioned, but the contestants knew what to expect. It bored me - I wish I could believe it bored more, but I fear we have been tricked most of us into not recognizing what boredom is. To quote M.C., this contest was a chance to represent the gay community as it is. Perhaps that was its failure: to have aspired to nothing, and to have succeeded. But let us go to washrooms. I feel the need of a faceless encounter. It is such a purely aesthetic act.

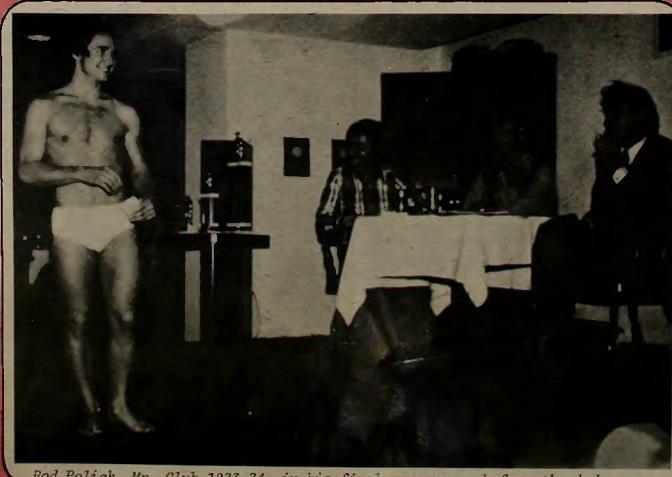


Photo: Michael Roberts

Rod Polich, Mr. Club 1973-74, in his final appearance before the judges.

SEX & SIN

In 1939 it was a punishable offense for a Canadian soldier to have VD. The disease was driven underground and flourished.

In 1946 the Manitoba VD Commission was requested to "make it a criminal offense to infect another person with venereal disease".

In 1973 about 87% of doctors who treat VD cases ignore the law and fail to report these cases to health authorities.

In an environment that combines hysteria and negligence, venereal disease is still underground and flourishing.

A large sign on a door announces the Hazel Free Clinic, health haven of the street people and other over-harassed spirits. VD is my problem, testing and treatment my objective.

Gonorrhea, I specify, no symptoms, but contact with a lover who has had a positive test.

I'm led into the doctor's office where I'm confronted by a hirsute young man dressed so as to render him indistinguishable from his patients. The office is a great clutter: "venojects, venojects, who's seen the venojects, are they under that pile of paper...well...go and wash one out...oops...do we have any more syringes, see if there are any in that corner." Nobody asks who my contacts were, no treatment is offered, nothing but an invitation to come back next week for the test results. I offer to give them my phone number, they say they don't need that, call us next week if you like.

Long a scourge of the human race, VD is epidemic once again in North America. Conservative estimates from some sources indicate that the number of gonorrhea and syphilis cases in Canada this year will reach 200,000; in the US, incidence of gonorrhea ranks second only to the common cold amongst infectious diseases. Hence the recent spate of public utterances about VD. The powerful in our society have come face-to-face with the startling fact that these crippling illnesses are no longer the exclusive fate of fallen souls and "undesirable elements". It's becoming increasingly difficult to hide or ignore the fact that their sons, daughters, wives and paramours have it. Yes, even the fortifications of top-notch nuclear families are breached by the swinging spirochete!

So there is gentle concern... and virtually no progress in the fight against VD.

The irony, of course, is that most cases of VD are extremely simple to cure, especially if detected relatively early. Even the more antibiotic-resistant strains can be wiped out with some kind of treatment, simply. A new oral preparation has been perfected which makes mass treatment feasible and quick. Work is finally progressing on a vaccine.

And there are countries where VD has been almost totally eradicated.

In 1965, a delegation from the Canadian Medical Association reported that the People's Republic of China is such a country. There, a serious and frank mass campaign wiped out the problem.

The idea of such a campaign, involving education, testing and treatment on a mass scale, is summarily rejected by government health authorities in North America - where better technology and a smaller population might make such a campaign even more realistic. It is "not the tradition of this province to have compulsory health screenings" harumphed Ontario's Education Minister, Thomas Wells, in a recent interview in the *Toronto Star*. "Don't do it and you can't catch it," chirped the *Star*, a journal renowned for sexual enlightenment. More ominous still is a statement by Dr. J.D. Wallace of the CMA accusing members of his profession of "unardonable errors" of omission in their treatment of the venereal diseases. With apparently little concern for

the social impact of VD, they aren't bothering to report carriers and contacts to the health authorities, nor to do normal follow-up treatment to make sure the disease has been cured.

Smoke a little grass, love your gay neighbor in public, or have some other harmless fun - and you may find that society's rules are tough and tightly-enforced; but when it comes to fighting an epidemic which threatens dire consequences for the enjoyment of sexuality - pretty nearly any rule can be bent in half....

One week later (am I one of the few who come back?) my hassle-free doctor is curious about my habits. "So you live in a gay commune..." he says, his face darkening slightly. Perhaps he is thinking about what happens among six faggots with six beds in one house. "I read an article about transvestites and transexuals once in *Psychology Today*. I think that kind of behaviour is unnatural... do you ever read *Psychology Today*?"

Wearily, I return to the object of my visit: "Have you found out what I've got?" "Gonorrhea", he announces confidently; "...we have to test you again." "You say it's gonorrhea?" I enquire, two minutes later. "We don't know what you have," he replies with equal confidence.

Medical science marches on.

...Casual, sloppy attitudes make one wonder if the authorities actually want to wipe out VD. But that is more than just a medical question.

The Book of Deuteronomy, a rather imaginative collection of religious fetishes, warns that as punishment for disobeying His will

The Lord shall smite thee with a conumption, with fever and inflammation, and an extreme burning, until thou perish. The Lord shall smite thee with the botch of Egypt, with a madness, a blindness and an astonishment of the heart...with a sore botch which cannot be healed...

This accurate symptomatic description of syphilis, presented as Divine Justice, suggests that the threat of venereal disease has been integrated into sex-negative culture for many centuries. In fact, VD has

the politics of v.d.

Walter Blumenthal



been woven into the myths, taboos and moral shibboleths that make up the fabric of Judeo-Christian sexual attitudes.

Even more illuminating than the Bible are the writings of Jean Astruc, eighteenth-century French physician, who was also a biblical scholar:

That the Venereal Disease was sent into the world by the Disposition of Providence, either to restrain, as with a Bridle, the unruly Passions of a Sensual Appetite, or as a Scourge to correct the Gratification of them, is an Opinion highly probable...let us enquire not whether (God) ought...to have inflicted the Venereal Disease as a punishment for the lewdness of mankind; but whether He has in reality so punished him or not.

"...to restrain the unruly Passions of a Sensual Appetite..." Astruc was indeed a keen-eyed moralist! For he has observed that VD is not merely a disease, not merely "Divine punishment", but a social restraint on the full enjoyment of sex.

Disease as moral restraint and punishment for sin. An archaic approach to medicine? ...Sure, for polio, typhoid and tuberculosis. But when it comes to getting to the heart of the VD problem, the approach of many authorities is more ecclesiastical than medical: A learned representative of British medical science blames the increase of VD on "sexy advertising"... and gets written up in the Toronto Star. Provincial VD propaganda aimed at teenagers warns that "Young people must realize that there is danger in any sex contact which is outside of healthy marriage." "Sexual Continence," sniffs the AMA, "is compatible with health and...the best prevention" of venereal disease.

Such moralist blather suggests the true motives behind the historical reluctance, by medicine and government, to vigorously attack VD.

The moral-religious mythology of VD is no less pernicious than the organisms themselves: the carrier of the Botch of Egypt is necessarily a heretic; a member of a conquered nation; a deviant; an indigent; in short, a scapegoat. An appalling story surfaced recently, which reported that hundreds of American Blacks were used as human guinea pigs, their syphilis left deliberately untreated for decades by white doctors. The myth of the syphilitic Indian or Black is not alien to white North America. Nor is the notion that all "hippies have it."

Scapegoats may come and go, but no scapegoat is a safer risk than the homosexual. And when you propose to prevent the spread of disease by "good moral (read: monogamous) conduct", the homosexual is a natural culprit. Accordingly, we are, say all the Experts, "a major source of infection." The Ontario Department of Health publication, "VD in Ontario" comments that "Homosexuals constitute another (high risk group) because of the minority among them

who solicit easy casual affairs in public places... In large urban areas it has been estimated that between 25 and 50 per cent of all males with acute infectious syphilis are actually homosexual." And the Federal pamphlet "Confidentially to Teenagers" says that "The incidence of venereal disease in homosexuals has become a special problem within the last few years."

This is a particularly vicious and slanderous form of gay oppression! Medical officials base their statistics on reported cases, which they readily admit represent only a fraction of the incidence of VD. They themselves point out that most reported cases come from public VD clinics, not from private doctors.

It is safe to assume that a homosexual with a VD problem who frequents gay gathering places is much more likely to go to a public medical facility to be treated, than is the heterosexual in similar circumstances, to avoid exposure before the "family doctor". Now "family doctors" are all-too-willing to "keep it in the family" - and not report. This may play a role in the peculiar statistics which claim that married men get most of the gonorrhea (and so do their wives) and homosexual men get most of the syphilis. That these statistics can be distorted should be obvious from the fact that syphi-



Please check one:
 Are you:
 () a slut
 () gearbox
 () dirty hippie
 () wino bum
 () Indian
 () nigger
 () innocent wife

lis is easily spotted in a blood test, while no such test exists for gonorrhea. Family doctors, unbeknownst to medical authorities, are finding syphilis in the blood of heterosexual patients and quietly treating the disease, sometimes without even telling the patient about it! All these factors, added to the acknowledged cooperation of gays in tracing contacts, suggests that medical statisticians are working in the dark, when they try to measure the incidence of VD in gays against the true incidence of VD amongst straights.

And are they aware of the impact of their propaganda? Do they know that the myth of the diseased homosexual - which they propagate so gratuitously - is often the source of crippling anxiety for young gays? How many of us learned about the "risks of VD in homosexuals" shortly after we discovered our own homosexuality? I did, and I suspect many readers did too. And didn't homosexuality become synonymous with a painful and untimely death? And didn't it keep you in the closet for years? That's what it did to me, and I still suffer from some of the psychological scars.

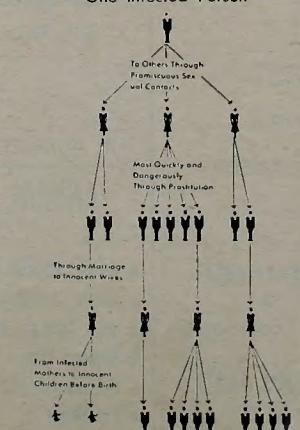
And the worst part of it all is that it's all a lie; just another rotten stereotype.

Back at the Clinic, the doctor's staring up my ass, preparing to take a "swab", and suddenly I have this terrifying feeling that I know him from somewhere, and then I realize I went to high school with him, and for the first time in years, I'm embarrassed about having VD.

Like the threat of pregnancy in unmarried women, VD is yet another deterrent to the enjoyment of lovemaking. That being the case, we're the victims of a sort of biological warfare, whose outcome depends on which side wins the fight to liberate all sexuality.

How V.D. Spreads

V.D. Can Spread Widely From One Infected Person



"AVOID PROMISCUOUS SEXUAL CONTACT!" cries an Ontario Dept. of Health publication. Now out of print, it was available up to 'a few years ago.'



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an interview

EDGAR Z. FRIEDENBERG

Greg Lehne

Edgar Z. Friedenberg is Professor of Education at Dalhousie University, Nova Scotia, and author of *The Vanishing Adolescent, Coming of Age in America*, and *The Anti-American Generation*. As an adolescent I had read his books and heard him speak: he was one of the few adults around who clearly supported adolescents in their perennial battle with the educational establishment and a repressive society. Unfortunately as a gay adolescent I did not know that Friedenberg was gay. I was surprised, and impressed, to see his name included among the speakers at the Gay Academic Union Conference in New York (and cursed the Closet Spirit of the 1980s which hid such positive models from my view). When a bomb threat interrupted his speech, Friedenberg and I talked on the street, in front of the John Jay School of Criminal Justice.



It was never clear to me why you moved to Canada, which you refer to as your 'voluntary self-exile'. Was it at all related to being a gay person?

No, not at all.

At that time, (1970) wasn't homosexuality legal in Canada*, while homosexual acts were still illegal in Buffalo, N.Y., where you were living?

I suppose it was, but I had never thought about it. In fact, I suppose it is a shameful admission to make, but I'm really a virgin in that respect, as in all others. It hasn't been much of an issue for me at all. Though I'm happy to see it (legal), there wasn't anything I was doing in Buffalo that was illegal at that time. I never gave that a thought, in fact I didn't even learn that homosexuality had been made lawful, and I'm getting sick and tired of listening to David Lewis's jokes about him and Pierre Trudeau being consenting adults! Of course, Canada is less paranoid about it than the U.S., I suppose.

You once said that there was no paranoia in Buffalo, that it was all real!

Canada is not paranoid in this comparison, but there is an awful lot of smug, maybe too little paranoia. I can imagine getting the feeling that you were screaming that you were being massacred, and couldn't get any help, as long as it was being done in good taste. I don't think that in general the status of civil liberties in Canada is better than in the U.S. There is so much more respect for authority that I'm not certain how it will be.

I think that the relative tolerance of homosexuality in Canada is associated with a number of factors that are not all that liberating, like the existence of essentially a class society, and British public school tradition, and all that. In fact, I think that American society still remains a great deal more free, although it is also much more punitive. Canada has always been in the position of being able to justly blame most of its difficulties on exploitation by somebody else. This does a good deal to externalize a lot of hostility. My greatest problem in Canada, so far at least, has been finding people who don't think of themselves as naughty.

Do you mean straight people, gay people, or people in general?

Well, that doesn't make any difference, some of my best friends are both. What does make a difference is that if you point out the ordinary kind of social criticism that you would make in the U.S., to Canadians, generally once they begin to understand what you mean, they laugh guiltily, 'Gee, look at me thinking a thing like that.'

Have you noticed any improvement in your general situation as a person living in Canada?

Yes, I have enormously. I think it has more to do with the pace, and the fact that situations are still personal so much more. My life is just less frantic. I have time to get closer to people, although I get awfully put out with the smugness of a lot of people.

What do you think of Pierre Trudeau?

I think Trudeau, from what I've seen of him, seems to be a pretty healthy, generalized person. I think he tends to do what is best for himself, with a good deal of intelligence. I imagine that he has a very wide range of pleasure in life, he seems very unparanoid. I'm perfectly willing to accept his statement that the government has no business in

*EDITOR'S NOTE: Canadian legislation specifically provides that sexual acts in private between two consenting adults of the same sex over 21 are not illegal.

the bedrooms of the nation. I like him.

What about Nixon?

I remember just a year ago, the day after the election, the CBC in Halifax had me on TV to ask my response to the election, and commented that I looked awfully happy for a person who could hardly have approved of it. I said, 'Yes, I didn't think anybody could elect to move away from his own country without a certain amount of uncertainty about his own motives. I had really to be grateful to the American people for lifting this whole thing above the realm of individual psychopathology. I do think he would not be in the trouble that he is in if he enjoyed football even more!'

HOMOPHOBIA

"I don't think that homophobia has really been neglected as a subject of study. It hasn't been isolated. That is, it hasn't been pulled out of other contexts of psychological phenomena for study because by definition the heterosexual position is not deviant, and therefore does not become the victim of the stigmatizing apparatus that you know about... The explanation of homophobia becomes perfectly manifest, indeed it is the one which is familiar to you... The Authoritarian Personality. Everything I've encountered about homophobia is really a ringing of changes on that particular theme. If you think back to the way the F-scale was finally validated, it was by putting in a number of authoritarian-type statements that people agreed with that correlated very highly with homophobia..."

Edgar Z. Friedenberg, Panel Discussion, Gay Academic Union, II/23/73.

What do you think about the gay liberation movement?

I don't really think about the gay movement all that much. I came to this [conference] because I respected the people involved, and felt that I should. As a separate thing, it isn't a thing I think of all the time. All liberation movements I think are necessary, and none work. Because politics is politics, and as soon as it becomes politics...there's corruption, it's okay. Not necessarily Watergate-type corruption, but I mean there's concern always about who is going to have the power.

What are you liberating yourself from? I don't think that oppression can't be reduced, and I'm all in favour of political cohesion.

What about the gay liberation movement seeking law reform, a directly political activity?

I think that is a very reasonable goal.

Can you conceive of any other obtainable or worthwhile goals of the movement?

Well, I guess that depends on how far you mean by legal reform to go. I think obviously that the accomplishment in Toronto which you reported last week (see *The Body Politic*, issue 10) is a tangible thing. But what follows what is hard to say.

What I mean about what follows what is, are the laws being changed because the gay liberation movement is getting stronger, or is the gay liberation movement getting stronger because of the social climate which permits the change in the law? I think the latter, I always think that about any group.

I think that if the gay liberation movement succeeds, it will be because gay people are just as good consumers as anybody. I think this goes right back to the old producer/consumer oriented society thing. Marcuse (might be) saying that what these people are calling for is repressive tolerance, I'm all for repressive tolerance, it's not my favourite form of tolerance, but it's my favourite form of repression!

has really been the better for a real revolution? What is difficult to conceive of is a revolution which really liberates most of society.

Do you see the possibility of a society which can tolerate homosexuality?

I find it difficult to imagine an open society that would not take more or less the attitudes that have come to prevail, precisely because of the revolutionary impact (of gay liberation). I don't see how you can say the things about it that (gay liberation speakers say), and not in fact conclude that any society is going to have to off this if it wants to stay together.

I see a democratic society as having to implicate more people in their own exploitation, than the stratified one. If you are going to allow people to become aware of the same feelings that will permit a man to see a boy as beautiful, you also, I think, are going to permit him to see his job as ugly and unbearable, and his government as a rip-off.

I'd like to ask you a more personal question, which is whether you have erotic feelings towards adolescents which have inspired you to choose this as your special area of competence?

Oh, I wouldn't doubt that. I don't mean that the feelings are not erotic, but I think it's dead wrong to be distinguishing sexual feelings from all other feelings, and here's where I think Norman O. Brown was quite right.

What do you think about having sex with adolescents?

I really couldn't imagine sleeping with one of my students, in the old phrase. I don't mean that I couldn't imagine getting that close to them. For one thing, I think if I were that close to them I wouldn't have any sexual interest. Perhaps the thing that's made this easier for me, perhaps saved me from having any problems, is that I've never been absurd enough to suppose that any adolescent had any feelings of sexual attraction toward me.

SELF-OPPRESSION

"I would like to point out a contradiction in... the idea that homosexuality is associated with an unusual degree of self-oppression, self-abnegation. It seems that if you look at the condition of the total society now and attribute it to primarily a collusion and self-image of straight people, then you really have to agree that there is a good deal more self-abnegation in the straight position than in the homosexual position. It is in fact the people who constitute the establishment of the straight society who have done the most to deny and whittle away their own sense of their own being. They have, in effect, saved the leadership of the society from the necessity of oppressing them for the very fact that they were not and never would be part of a revolutionary movement."

...FRIEDENBERG

What about love - you refer to adolescence as a period when youth are developing the first real, and often intense, feelings of love.

Well, I'm not talking about love. It seems to me that if you really love somebody, and particularly somebody inherently in a position less powerful than yourself, and to some extent subject to you, and it is real love (of course, that's a pompous way of putting it), then the better they get to know you, the less they are aware of you as a demanding substrate at all. I will say that I do believe that good lover, if older and in a position to take advantage, ought to be experienced by the person he loves as if he were clean air, I mean something that you don't have to think about. This doesn't mean, of course, that you wouldn't notice it if it weren't there.

That sounds a bit like the old adage, that the best method of contraception is 15 feet of fresh air! It seems to me that in *The Vanishing Adolescent* you present an especially negative view of men who do love boys. You seem to view it as a form of incompleteness, and attempt to obtain an identity which has eluded them, a form of 'subject homoeroticism', indeed a sickness. The book has been reissued in a new edition, unchanged from the many printings of the 1959 version. Do you still believe what you wrote about homosexuality then?

Well, I think I would agree with that part of it pretty well. There are a lot of things that I've read that hadn't been written then, like Norman O. Brown and that polymorphous perverse bit; there was Fenichel -- that's his term -- but

endpoint of development). Yet you say that older men who are attracted to adolescents exhibit this type of perversion and should not let their erotic feelings, or those of the adolescent, become part of their relationship.

No, I certainly didn't say that the feelings shouldn't be part of the relationship. It's even worse than that. I have a kind of feeling that there is much to be said for the colloquial meaning of the word fuck. It isn't, as you know, a term of endearment. I think that probably if you really loved somebody, you would also respect them. What is or is not disrespectful in a particular situation or relationship is culturally defined, among other things. So I was writing that in 1957. I couldn't do something to somebody that I loved that had a good chance of later making them hate themselves. That is not to say that society has no right to treat them so that it has that effect.

So you were really deferring to what you accurately pointed out as the oppression that gay people encounter?

Of course, not merely gay people, but fat people, and Jewish people...

I don't know that what I've said is all that different for homosexual and heterosexual love. Think of the old European couples who have been through exile and god knows what together, and now have come into a state of something like elderly comfort. I find it as difficult to imagine one of them living without the other, as to imagine them doing anything particular in bed. But I suppose they do if the

COMING OUT

"I couldn't help but think of all the times I've heard here, and of course the times I've read it before, the references that are made to coming out, a process that I very much honour. But I still have a small voice somewhere in me which continues to inquire, Out where?"

that was, although quite explicit, in the Freudian system...

But I'm sure I didn't say sick. I did, though, come out rather strongly against men who were unaware of what their relationships to boys might do to the boy, in the social climate of that time, and to some extent in this one. I don't think I would abandon that now, although I don't know that it is a polar thing. I mean you have to have the same objection to Humbert Humbert in *Lolita*; I don't see him as a very nice man!

But this still seems to me to be strange for someone who believes that sexual feelings are a part of general feelings and that an important part of adolescence is developing the ability to love another (which you often seem to define heterosexually, "as different as man from woman", in terms of the proper

spirit moves them! But that could hardly be the heart of it. I don't mean to be disparaging sex, but neither can I really attach to it a claim to have felt frustration or denial that I haven't felt in my own life?

Do you mean that not having sex has not been frustrating in your life?

Not particularly, no. On the whole I'm a pretty happy person.

Have you missed having sex?

I'm sure I have, from what I've read, but I can't take it very seriously.

After 45 minutes we returned to the Justice Building to resume the panel discussion. Excerpts of Friedenberg's remarks from it appear above. ■

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Hitler (left) and Röhm at the Nazi Party Congress in 1933.

After a few days, the awful mystery of the records was solved. Experiments had been ordered involving living subjects and phosphorus; methods of treating phosphorus burns were to be developed and tested. I must be silent about the effects of this series of experiments, which proceeded with unspeakable pain, fear, blood and tears; for it is impossible to put the misery involved in words."

Dr Neudegg's recollections are confirmed in many details by the memoirs of Rudolf Höss, adjutant and commander of the concentration camps at Sachsenhausen and, later, Auschwitz. Neudegg's account is something of a rarity: the few homosexuals who managed to survive internment have tended to hide the fact, largely because homosexuality continued to be a crime in post-war Germany. This is also the reason why homosexuals have denied any compensation by the relatively munificent German government. We shall present other first-hand accounts below after examining some of the larger aspects of the "final solution" to the "homosexual question."

First, the number of homosexuals who died in Nazi concentration camps is unknown and likely to remain so. Although statistics are available on the number of men brought to trial on charges of "lewd and unnatural behaviour", those sent to camps without the benefit of a trial—i.e., those many homosexuals summarily executed by firing squads, this was particularly the case with gay men in the military—which encompassed nearly every able-bodied man during the final years of the war. Finally, many concentration camps systematically destroyed all their records when it became apparent that German defeat was imminent.

Night of the Long Knives

The beginning of the Nazi terror against homosexuals was marked by the murder of Ernst Röhm on June 30, 1934: "the Night of the Long Knives." Röhm was the man who, in 1919, first made Hitler aware of his own political potential and the two men had remained close until Hitler assumed command of the SA Chief of Staff, transforming the Brownshirt militia from a handful of hardened goons and embittered ex-soldiers into an effective fighting force 500,000 strong—the instrument of Nazi terror. Hitler needed Röhm's military skill and could rely on his personal loyalty, but he was ultimately a pragmatist. As part of a coup to seize the Reichswehr (regular army) leadership, whose support he needed to become Führer, Hitler allowed Göring and Himmler to murder Röhm along with dozens of Röhm's loyal officers.

For public relations purposes, and especially to quell the outrage felt throughout the ranks of the SA, Hitler justified his blatant power play by pointing to Röhm's homosexuality. Hitler, however, had known of Röhm's homosexuality since 1919, and it became public knowledge in 1925, when Röhm appeared in court to charge a hustler with theft. All this while the Nazi Party had a virulently anti-gay policy, and many Nazis protested that Röhm was

discrediting the entente Party and should be purged. Hitler, however, was quite willing to cover up for him for years—until he stood in the way of larger plans.

Hitler on Homosex

The Nazi Party came to power in 1933, and a year later Röhm was dead. While Röhm and his men were being rounded up after the massacre (offered a gun and the opportunity to shoot himself, Röhm retorted angrily: "Let Hitler do his own dirty work"), the new Chief of Staff received his first order from the Führer: "I expect all SA leaders to help preserve and strengthen the SA in its capacity as a pure and clean institution. In particular, I should like every mother to be able to allow her son to join the SA, Party, and Hitler Youth. When he feels that he may become morally corrupted in their ranks, I therefore request all SA commanders to take the utmost pains to ensure that offenses under Paragraph 175 are met by immediate expulsion of the culprit from the SA and the Party."

Hitler had good reason to be concerned about the reputation of Nazi organization, most of which were based on strict segregation of the sexes. Hitler Youth, for example, was disparagingly referred to as Homo Youth, the Third Reich a characterization which the Nazi leadership really struggled to eliminate. Indeed, most of the hundred of publications on homosexuality which appeared during the fascist regime were devoted to new and rather bizarre methods of "detection" and "prevention."

Rudolf Diels, the founder of the Gestapo, recorded some of Hitler's personal thoughts on the subject: "He lectured me on the role of homosexuality in history and politics. It had always been a curse in Greece," he said. Once rife, it extended its contagion effects like an insatiable law of nature, to be held and more insidious of character, eliminating from the reproductive process precisely those men whose offspring a nation depended. The immediate result of the vice was, however, that unnatural passion swiftly became dominant in public affairs if it were allowed to spread unchecked."

Fate Sealed with a Kiss

The tone had been set by the Röhm Putch, and on its first anniversary—June 28, 1935—the campaign against homosexuality was escalated by the introduction of the "Law for the Protection of German Blood and German Honour." This law, the first revision of Paragraph 175 in a sixty-five-year history, brought a sweeping range of legal criteria for "lewd and unnatural behaviour." Until 1935, the only punishable offense had been sodomy; under the new Paragraph 175a, ten punishable "acts" were punishable, including a kiss, an embrace, even homosexual fantasies! One man, for instance, was successfully prosecuted over the grounds that he had observed a couple making love in a park and watched only the man,

Under the Nazi legal system, criminal acts were less important in determining guilt than criminal intent. The "phenomenological" theory of justice claimed to evaluate a person's character rather than his deeds. The "healthy sensibility of the people" (*gesunder Volksgefühl*) was elevated to the highest normative legal concept, and the Nazis were thus in a position to prosecute an individual solely on the grounds of his sexual orientation. (After World War II, incidentally, this law was immediately struck from the books in East Germany as anathema of fascist thinking, while it remained on the books in West Germany.)

Once Paragraph 175a was in effect, the annual number of convictions on charges of homosexuality leaped to about ten times the number in the pre-Nazi period. The law was so loosely formulated that it could be—and was—applied against heterosexuals whom the Nazis wanted to eliminate. The most notorious example of an individual convicted on trumped-up charges was General Werner von Fritsch, Army Chief of Staff; and the law was also used repeatedly against the members of the clergy. But the law was undoubtedly used primarily against gay people, and the court system was aided in the witch-hunt by the entire German populace, which was encouraged to scrutinize the behaviour of neighbours and to denounce suspects to the Gestapo. The number of men convicted of homosexuality during the Nazi period totalled around 50,000:

1933: 835	1938: 815
1934: 948	1939: 7614
1935: ca. 3,700	1940: 3773
1936: 5231	1941: 3735
1937: 8721	1942: 2678
1943: 996 (1st quarter)	1944: 51

The Gestapo was the agent of the next escalation of the campaign against homosexuality. Ex-chicken farmer Heinrich Himmler, Reichsführer SS and responsible for the vast majority of homophobic members of the Nazi leadership, in 1936, he gave a speech on the subject of homosexuality and decried the murder of Ernst Röhm (which he had engineered) in these terms: "Two years ago...when it became necessary, we did not scruple to strike this plague with death, even within our own ranks." Himmler closed with these words: "Just as we today have gone back to the ancient Germanic view on the question of marriage mixing different races, so in my judgment of homosexuality—a symptom of degeneracy which could destroy our race—we must return to the guiding Nordic principle: extermination of degenerates."

The Guiding Nordic Principle

A few months earlier, Himmler had prepared for action by reorganizing the entire state police into three divisions. The political executive, Division II, was directly responsible for the control of "illegal parties and organizations, leagues and economic groups, reactionaries and the Church, freemasonry, and homosexuality."

Himmler personally favoured the immediate "extermination of degenerates", but he was empowered to order the summary execution only of homosexuals discovered within his own bureaucratic domain. Civilian offenders were merely required to serve out their prison sentences (although second offenders were subject to deportation).

In 1936, Himmler found a way around this obstacle. Following release from prison, all "enemies of the state"—including homosexuals—were to be taken into protective custody and detained indefinitely. "Protective custody" (*Schutzhaft*) was a euphemism for concentration camp internment. Himmler gave special orders that homosexuals be placed in Level 3 camps—the human death mills described by Neudegg. These camps were reserved for Jews and homosexuals.

The official SS newspaper, *Das Schlesische*, announced in 1937 that there were two million German homosexuals called for their death. The exact number which Himmler succeeded in this undertaking is unknown, but the number of homosexuals sent to camps was far in excess of the 50,000 who served jail sentences. The Gestapo dispatched thousands to camps without a trial. Moreover, "protective custody" was enforced retroactively, so that any gay who had ever come to the attention of the police prior to the Third Reich was subject to immediate arrest. (The Berlin police alone had an index of over 20,000 homosexuals prior to the Nazi takeover.) And starting in 1939, gays from Nazi-occupied countries were also interned in German camps.

The chances for survival in a Level 3 camp were low indeed. Homosexuals were distinguished

from other prisoners by a pink triangle (shown actual size on page 1), worn on the left side of the jacket and on the right pant leg. There was no possibility of "passing" for straight, and the presence of "marked men" in the all-male camp population evoked the same reaction as in contemporary prisons: gays were brutally assaulted and sexually abused.

The Men with the Pink Triangles

"During the first weeks of my imprisonment," wrote one survivor, "I often thought I was the only available target on whom everyone seemed to want his aggressions. Things improved when I was assigned to a labour detail that worked outside the camp at Metz, because everything took place in public view. I was made clerk of the labour detail, which meant that I worked all day and then looked after the records at the guardhouse between midnight and two a.m. Because of this 'privilege' I was allowed seconds at lunch—if my food was left over. This is the fact from which probably grew my survival.... I saw quite a number of pink triangles but don't know how they were eventually killed.... One day they were simply gone."

Concentration camp internment served a twofold purpose: the labour power of prisoners boosted the national economy significantly, and undesirables could be efficiently liquidated by the simple expedient of reducing their food rations to slightly below subsistence level. One survivor's account of working "Project 13" in his camp: "The homosexuals were grouped into liquidation commandos and placed under triple camp discipline. That meant less food, more work, stricter supervision. If a prisoner with a pink triangle became sick, it spelled his doom. Admission to the clinic was forbidden."

This was the practice in the concentration camps at Sachsenhausen, Natzweiler, Flossenbürg, Neuengamme, Ravensbrück, Neuengamme, Gross-Rosen—Level 3 camps. In the final months of the war, those with pink triangles received brief military training. They were to be sent out as cannon-fodder in the last-ditch defense of the fatherland.

But the death of other pink triangles came much more swiftly. A survivor gives this account: "He was a young and healthy man. The first evening roll call after he was added to our penal company was his last. When he arrived, he was seized and ridiculed, then beaten and kicked, and finally spurned upon. He suffered alone in the cold shower, but him under a cold shower. It was a frosty winter evening, and he stood outside the barracks all through that long, bitterly cold night. When morning came, his breathing had become an audible rattle. Bronchial pneumonia was later given as the cause of his death. But before things had come to that, he was again beaten and kicked. Then he was tied to a post and placed under an arc lamp until he began to sweat, again put under a cold shower, and so on. He died toward evening."

Another survivor: "One should not forget that these men were honorable citizens, very often highly intelligent, and some had once held high positions in civil and social life. During his seven-year imprisonment, this writer became acquainted with a Prussian prince, famous athletes, professors, teachers, engineers, artisans, trade workers, and, of course, hustlers. Not all of them were what one might term 'respectable' people, to be sure, but the majority of them were helpless and completely lost in the world of Nazi concentration camps. They lived in total isolation in which even a little bit of freedom they could find, I witnessed the tragedy of a highly cultured aristach of a foreign embassy, who simply couldn't grasp the reality of the tragedies taking place all around him. Finally, in a state of deep desperation and hopelessness, he simply fell over dead for no apparent reason. I saw a rather effeminate young man who was repeatedly forced to dance in front of SS men, who would then put him on the rack—chained hand and foot to the bars of the barracks—and beat him in the most awful way.... Even today I find it impossible to think back on all my comrades, all the barbarities, all the tortures, without falling into the deepest depression. I hope you will understand."

The ruthlessness of the Nazis culminated in actions so perversely vindictive as to be almost incomprehensible. Six youths arrested for attempting to rob a railroad station were taken into protective custody and duly placed in a concentration camp. Shouted that the innocent boys were forced to sit in a barracks also occupied by pink triangles, the SS guards chose what to them must have seemed the lesser of two evils: they took the youths

aside and gave them fatal injections of morphine. Morality was saved.

The self-righteousness that prompted this type of action cuts through the entire ideology glorifying racial purity and extermination of homosexuality. Something of this fear is echoed in the statement by Hitler cited above, which is quite different in tone from the propagandistic cant of Himmler's exhortations. Hitler saw homosexuals as congenital cowards and weaklings. Probably as a result of his friendship with Göring, Hitler could at least imagine the best and most nasty of "others" being homosexual. Himmler ordered all the gay bars in Berlin closed as soon as he came to power. But when the Olympics were held in that city in 1936, he temporarily rescinded the order and allowed several bars to reopen; foreign guests were not to receive the impression that Berlin was a "sad city."

Despite, and perhaps because of, their relentless emphasis upon strength, purity, cleanliness, and masculinity, the all-male Nazi groups surely contained a strong element of deeply repressed homoeroticism. The degree of repression is evidenced by the Nazi reaction to those who were openly gay. In the Bible, the scapegoat was the sacrificial animal on whose head the inchoate guilt of the entire community was placed. Homosexuals served precisely this function in the Third Reich.

The ideological rationale for the mass murder of homosexuals during the Third Reich was quite another matter. According to the doctrine of Social Darwinism, only the fittest are meant to survive, and the fittest in the jungle is the most virile of human history. If the Germans were destined to become the master race by virtue of their inherent biological superiority, the breeding stock could only be improved by the removal of degenerates. Retarded, deformed, and homosexual individuals could be eliminated with the dispassionate conscientiousness of a gardener pulling weeds. (Indeed, it is the very vehemence and passion

with which homosexuals were persecuted that compels us to look beyond the pseudo-scientific rationale for a deeper, psychological dynamic.)

The Conservative Revolution

The institutionalized homophobia of the Third Reich must also be seen in terms of the sexual revolution that had taken place in Germany during the preceding decades. The German gay movement had existed for thirty-six years before it (and all other progressive forces) was smashed. The Nazis carried out a "conservative revolution" which restored law and order together with nineteenth-century sexism. A system of rationing women according to the number of children being supported was devised by Minister of the Interior Wilhelm Frick, who demanded that homosexuals "be hunted down mercilessly, for their vice can only lead to the demise of the German people."

Ironically, the biologicist arguments against gay people could be supported by the theories advanced by the early gay movement itself. Magnus Hirschfeld and the members of the Scientific-Humanitarian Committee had made "the Third Sex" a household term in Germany; but the rigidly heterosexual society of the Third Reich had no patience with intersexuals and turned a deaf ear to pleas for tolerance. The prominent Nazi jurist Dr. Rudolf Klaré wrote: "Since the Marxist notion of humanism arose from the ecclesiastical/Christian tradition of charity, it is sharply opposed to our National Socialist worldview and is eliminated a priori as a justification for not penalizing homosexuality."

Since the collapse of the Third Reich, the gay movement has re-emerged in Germany. With a unique history of early movement successes and recent horrors, The second wave of German gay liberation has drawn conclusions and settled on strategies that differ considerably from those of other national movements. This is the subject of the next article in this series.



After having served the regular prison sentence, homosexuals are taken into 'protective custody.'

community page

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Vancouver

Gay Alliance Toward Equality
P.O. Box 6572, Station G
Vancouver 8
681-4768

Gay People of U.B.C.
Box 9, Student Union Building
University of British Columbia
736-5319

Gay People Together
A social drop-in
Saturday: 681-8413

Lesbian Drop-In
804 Richards
Monday 8PM
684-0523

Gay Info. & Referral Centre
752 East 17th Ave.
Vancouver 10
874-4152

Alberta

Edmonton

Gay Alliance Toward Equality
P.O. Box 1852
Edmonton T5J 2P2

Saskatchewan

Regina

University of Saskatchewan
Homophile Association
c/o Student's Union Building
U. of Saskatchewan-Regina Campus

Saskatoon

Saskatoon Gay Action
P.O. Box 1662
Saskatoon
Community Centre: 124A-2nd Ave N.
Drop-In-7:30-10PM Wed.
652-0972

Lesbian Feminists
244-0681

Manitoba

Winnipeg

Gays for Equality
Box 27 U.S.M.U.
University of Manitoba
474-8216

Ontario

Hamilton

Gay Liberation Movement
P.O. Box 44 Station B
Hamilton L8L 7T5
Meetings: alternate Tues. 8PM
Senior Science Building
Rm. 272A, McMaster University
529-6738 544-0635

The Women's Centre
306 Herkimer St.
528-4583
Lesbians Meeting

Kitchener-Waterloo

Waterloo University Gay Liberation
Movement
c/o Federation of Students
University of Waterloo
Office: Room 217C-Campus Centre
Meetings: Mon 8PM, Rm. 113, Campus
Centre--885-1211 ext. 2372

Kitchener-Waterloo Women's Caucus
25 Dupont St. W.
Kitchener

Kingston

Kingston Community Homophile Organization
165 University St. Kingston
Contact Terry Wataon 9-10PM 547-2893 or
leave message at 547-6921

Toronto

ANIK
P.O. Box 841, Station K
Toronto M4P 2A2
465-9243
Meetings: Mon 8PM Holy
Trinity Church

Gay Alliance Toward Equality (GATE)
8 Bowell Ave
Toronto M5R 1M4
961-6496
Meetings: Wed 8PM Graduate Students
Union 19 Bancroft (2nd. floor)

Community Homophile Association of Toronto
223 Church St. (3rd. fl.)
862-1544 (24hr. emergency services)
Social Centre: 201 Church St. 862-1169
Tues-General Meeting 8PM

The Women's Place
31 Dupont St.
929-3185
Lesbian drop-in Fri 8PM

Metropolitan Community Church
Trinity Square Toronto
Services: Sun 8PM
Holy Trinity Church
364-9799

York University Homophile Association
215 Roas Humanities Building

Windsor

Gay Unity-Windsor
P.O. Box 2 Sandwich P.O.
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Rooms 7 & 8 Wed. 8PM.

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Homophile Association
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U. of Western Ontario
London N6A 3K7
679-6441
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Ottawa K1P 5W9
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at Pestalozzi College, 160 Chapel
Room 2001 8PM
GO-Centre drop-in rm. 601
Pestalozzi 7-10PM Mon & Fri
2-7PM Sat. 238-1717

Ottawa Women's Centre
136 Lewis St. (rear)
233-2560

Guelph

University of Guelph
Homophile Association
c/o P.O. Box 170343
Lennon A Hall
University of Guelph
Guelph N1G 2W1
Meetings: Wed 8PM
9th floor lounge
Arts Building

Québec

Québec

Centre Humanitaire d'aide
et de libération (CHAL)
CP 596, Haute-Ville
Québec G1R 4R8
525-4997

Montréal

Centre d'accueil Homophile
de Montréal
Gay Community Centre
3439 rue St. Denis
Montréal 130
288-1101

Gay-McGill
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Montréal H3A 1X9
392-8917

Gay Line
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Montreal Gay Women
c/o La Place des Femmes
C.P. 161 succursale E
3764 boul. St. Laurent
les jeudi alternatifs
a 20hr.30. 843-6431

Nova Scotia

Halifax

Gay Alliance for Equality (G.A.E.)
Suite 207
1585 Barrington St.
423-7657 (7PM-10PM) Thura-Sun
Meetings: alternate Wed. at 8PM
The Universalist Unitarian Church
5500 Inglis St.

Any Gay or Women's group wishing
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tion to: **The Body Politic**
100 Queen Street East
Toronto, Ontario
M5A 2E2

